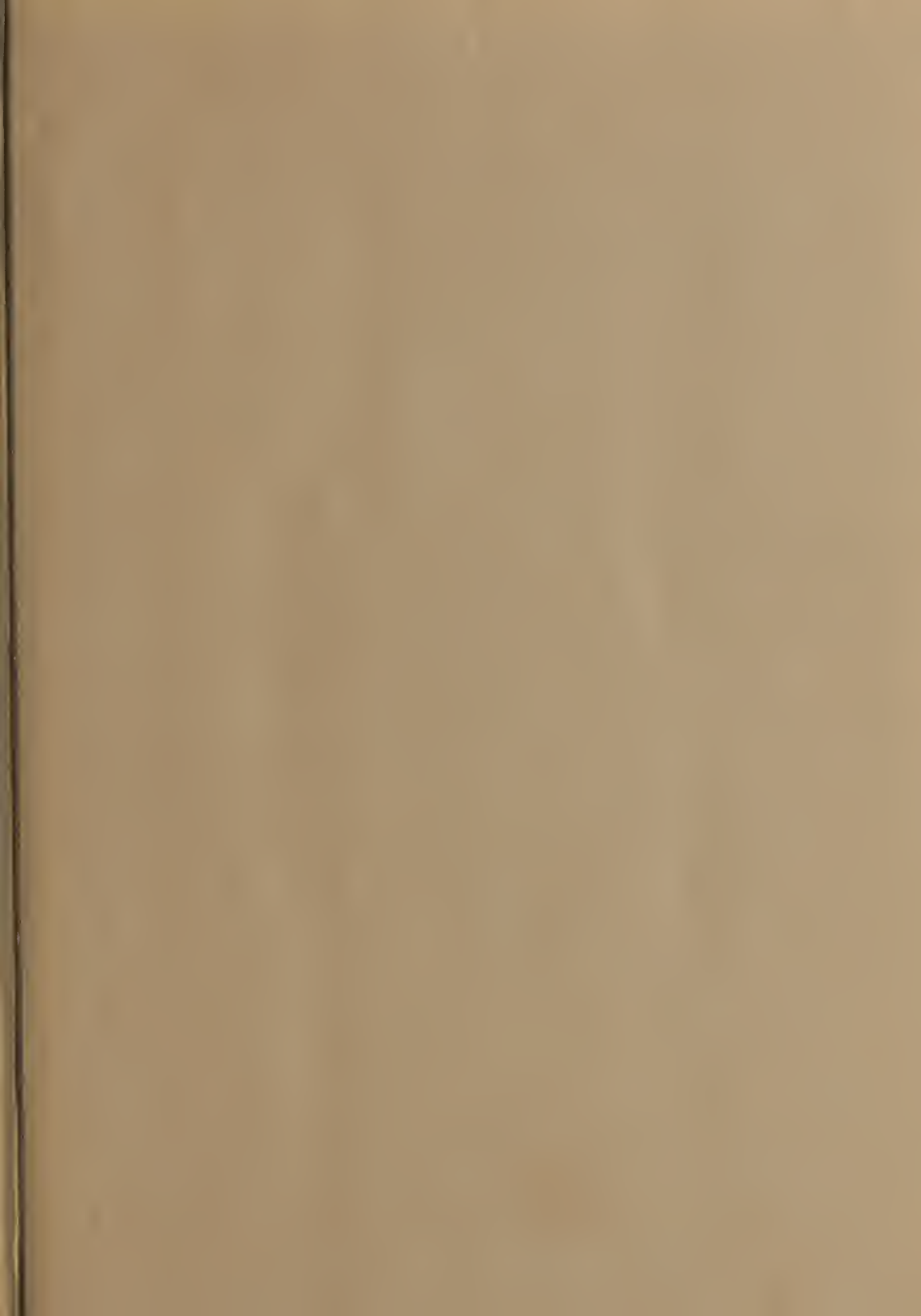


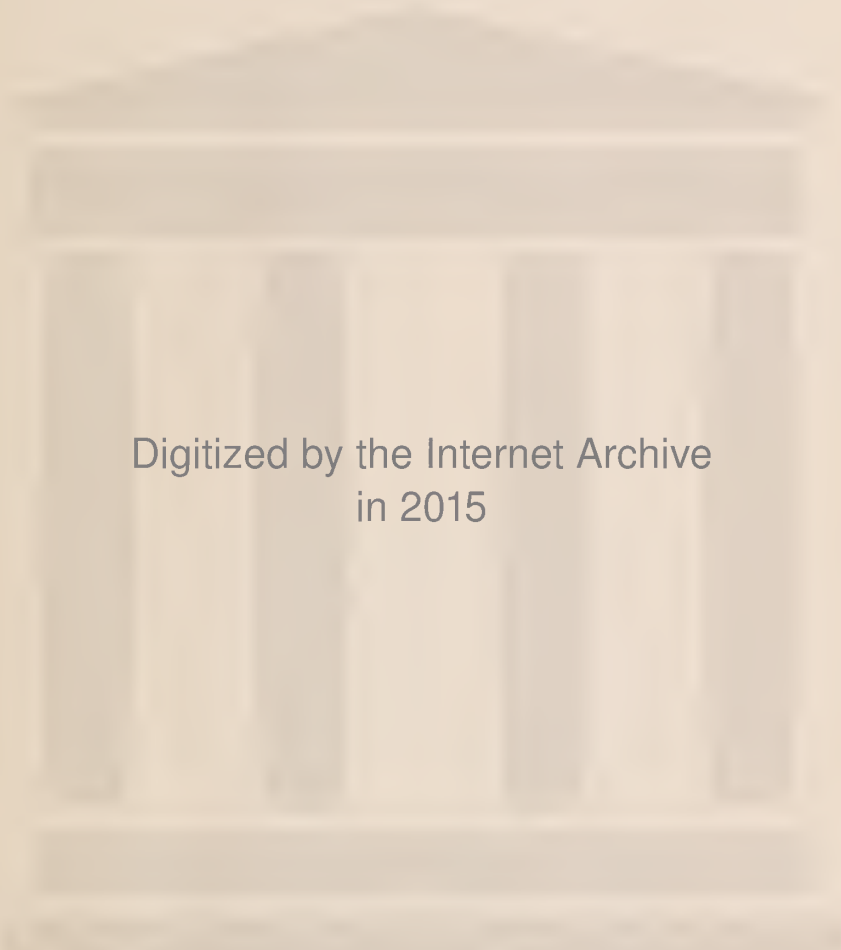


Division 1-7

Section

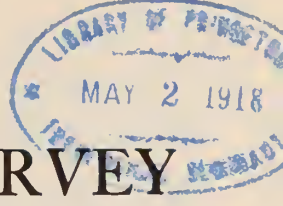
PER BV 2570 .A1 P64 v.8
The Missionary survey





Digitized by the Internet Archive
in 2015

<https://archive.org/details/missionarysurvey8519pres>



THE MISSIONARY SURVEY

WADE C. SMITH, Editor

LAURA E. ARMITAGE, Assistant Editor

Published monthly by the Presbyterian Committee of Publication, 68 North Sixth Street, Richmond, Virginia. Single subscriptions, 75 cents a year; in clubs of five or more, 50 cents. Entered as second class matter at Richmond, Va., under the Act of March 3, 1877.

VOL. VIII

MAY, 1918

No. 5

FOREIGN MISSIONS:

Monthly Topic—General Review.....	259
Personal	264
Death of Dr. Morrison in Africa.....	265
How the War Is Affecting Us in Congo. C. L. Crane.....	270
What a Superintendent Said to His Sunday School "Somewhere in Brazil." Miss Ruth B. Lee.....	271
Letter from Rev. Martin Hopkins.....	272
Discharging the Cook. Wm. P. Parker.....	273
Some Contrasts. S. K. Dodson.....	275
Sunday-School Work in Korea. W. L. Swinehart.....	27
Midwinter Activities at Hanchow College. Mrs. J. W. Wilson.....	27
Railway Missions in Japan.....	28
Visit of Twelve Japanese Schoolmasters.....	28
The Value of Missionary Influence.....	28
Buddhism in the United States.....	282
Do You Know.....	283
Senior Foreign Mission Program. Miss Margaret McNeilly.....	283
Sunday-School Evangelism in Chile, Egypt and China.....	284

THE JUNIORS:

Missionary Chimes	285
Soldiers of the King Needed in Japan.....	285
A New Royal Ambassador Song.....	286
Junior Foreign Mission Program. Miss Margaret McNeilly.....	287
"Coming Americans"	287
Song of the Steerage.....	288
War Times and War Work at Ensley. Miss Agnes Averyt.....	288
Junior Home Mission Program. Miss Margaret McNeilly.....	289

HOME MISSIONS:

Misapprehensions Corrected	290
Home Missions Among the Immigrants. Rev. Omer S. Thomas.....	291
Introducing the Christian Hypphen. Julius Hecker.....	292
Ellis Island. C. A. Price.....	293
The Year in Texas-Mexican Presbytery. Rev. D. C. Campbell.....	293
The Cuban Church at Ybor City. Rev. J. F. Winnard.....	294
A Mexican Christian Soldier. Rev. Walter S. Scott.....	295
A Ray of Light in the Dark. Mr. Sam Maggio.....	296
Dardeno Dabia	297
Abstract of Annual Report of the Executive Committee of Home Missions for Year Ending March 31, 1918.....	298
Mexican Population	304
Can You Tell?	305
Senior Home Mission Program. Eleanora Andrews Berry.....	305

THE WOMAN'S AUXILIARY:

"All With One Consent Began to Make Excuses." Why We Invited the Presbyterial to Meet With Our Society.....	306
"Be Ye Steadfast".....	307
The Fatherless Children of France.....	308
The Progress of Mission Study in Charleston Presbyterial.....	308
Systematic Gifts to Orphanages.....	309

PUBLICATION AND SABBATH SCHOOL EXTENSION:

News Notes from the Vanguard Bible Class.....	310
Young People's Conference at Montreat.....	311
A Thimble Story. Wade C. Smith.....	312
For Those Who Stay. Mildred Welch.....	314
Address of Andrew Stevenson, of Chicago, Ill.....	315
"Just Like Me".....	316
Our Candidates for the Ministry. Henry H. Sweets.....	316
Your Share	317

REPORTS FROM SURVEY WEEK ARE STILL COMING IN, and Jack feels very encouraged. He realizes more and more what staunch friends he has and how they are boosting him, and will continue to boost him until he climbs clear up to the 50,000 mark, thereby putting his magazine on a firm financial foundation.

Then, won't we hear him cheer! Hat off, and waving it triumphantly, he will proclaim the good news. Every church in the Assembly will share his happiness, for they will have made it possible. It will have been their individual efforts, one subscription secured here, another there, and so on, that will have accumulated the 50,000.

50,000! A subscriber in every home in the Southern Presbyterian Church!

IT MEANS VICTORY!

In Gainesville, Texas, there is a group of six girls who are loyal friends of Jack's. They are helping him climb toward that magic goal. During Survey Week they lived up to their class name of The Volunteers, and to their class motto of "Here am I, send me."

They canvassed their congregation, with the determination in their hearts to succeed, to put their church on the **Honor Roll, AND THEY DID.** Look at the Honor Roll churches and there you will find "Gainesville, Texas."



Jack is proud of all of his many friends, but especially of this group, so he is putting their picture here so that you may see them, too.

Other churches on the Honor Roll are:

Aliceville, Ala.
Covington, Ga.
Port Gibson, Miss.
Plattsburg, Mo.
Greenwood, N. C.
Grover, N. C.
Linden (Sardis), N. C.
Newland, N. C.
Ridgeville (Griers), N. C.
Wadesboro, N. C.
Retreat (Westminster), S. C.
Brownsville, Tenn.
Gainesville, Texas.
Kerrville, Texas.
Douglas (Darlington Heights), Va.

Susaki, 1898.
Rev. and Mrs. J. W. Moore
Rev. and Mrs. J. H. Brady

Takamatsu, 1898.
Rev. and Mrs. S. M. Erickson
Rev. and Mrs. J. W. Hassell
Miss M. J. Atkinson
Rev. and Mrs. A. P. Hassell

Tokushima, 1889.
Rev. and Mrs. C. A. Logan
*Miss Lillian W. Curd
Rev. and Mrs. H. C. Ostrom

Toyohashi, 1902.
Rev. and Mrs. C. K. Cummings

Okazaki, 1912.
Miss Florence Patton
Miss Annie V. Patton
Rev. and Mrs. C. Darby Fulton

CHOSEN MISSION. (77)

Chunju, 1896.
Rev. and Mrs. L. B. Tate
Miss Mattie S. Tate
Rev. and Mrs. L. O. McCutchen
Rev. and Mrs. W. M. Clark
Rev. and Mrs. W. D. Reynolds
*Miss Susanna A. Colton
Rev. S. D. Winn
Miss Emily Winn
*Miss E. E. Kestler
*Miss Lillian Austin
Mr. and Mrs. F. M. Eversole
Dr. and Mrs. M. O. Robertson
Miss Sadie Buckland

Kunsan, 1896.
Rev. and Mrs. Wm. F. Bull
Miss Julia Dysart
*Mr. and Mrs. W. A. Venable

*Dr. and Mrs. J. B. Patterson
Rev. John McEachern
Mr. Wm. A. Linton
Miss Elise J. Shepping
Miss Lavalette Dupuy
Rev. and *Mrs. W. B. Harrison
*Miss Lillie O. Lathrop

Kwangju, 1898.

*Rev. and Mrs. Eugene Bell
Rev. S. K. Dodson
Miss Mary Dodson
Mrs. C. C. Owen
*Rev. and Mrs. P. B. Hill
Miss Ella Graham
Dr. and Mrs. R. M. Wilson
*Miss Anna McQueen
*Rev. and Mrs. J. V. N. Talmage
Rev. and Mrs. Robert Knox
Mr. and Mrs. M. L. Swinehart
Miss Esther B. Matthews

Mokpo, 1898.

Rev. and Mrs. H. D. McCallie
*Miss Julia Martin
Rev. and Mrs. J. S. Nisbet
Miss Ada McMurphy
Dr. and Mrs. R. S. Leadingham
Rev. and Mrs. L. T. Newland
Mr. and Mrs. Wm. P. Parker
Rev. and Mrs. P. S. Crane

Soonchun, 1913.

Rev. and Mrs. J. F. Preston
Rev. and Mrs. R. T. Coit
Miss Meta L. Biggar
Miss Anna L. Greer
*Dr. and Mrs. H. L. Timmons
Rev. and Mrs. J. C. Crane
Dr. and Mrs. J. McL. Rogers

MEXICO MISSION (11)

Linares, 1887.

Rev. and Mrs. H. L. Ross

Matamoros, 1874.

Miss Alice J. McClelland
San Angel, D. F. Mexico

San Benito, Texas.

Miss Anne E. Dysart

Brownsville, Texas.

Rev. and Mrs. W. A. Ross

Montemorelos, 1884.

Mr. and Mrs. R. C. Morrow
C. Victoria, 1880.

Miss E. V. Lee

RETIRED LIST

Cuba

Miss Janet H. Houston

Japan

Miss C. E. Stirling

Korea

Dr. W. H. Forsythe
Miss Jean Forsythe
Missions, 10.

Occupied Stations, 53

Missionaries, 374

Associate Workers, 11

*On furlough, or in United States
Dates opposite names of stations indicate year stations were opened.

†Associate workers.

For postoffice address, etc., see page below.

Stations, Postoffice Addresses

AFRICA—For Bulape, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via Antwerp, care A. P. C. Mission, par Kinshasa. For Lusambo—Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission, par Kinshasa.

E. BRAZIL—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Successo, Estado de Minas Geraes, Brazil. For Piumhy—"Piumhy, Estado de Minas Geraes, Brazil." For Sao Sebastiao de Paraíso—"Sao Sebastiao de Paraíso, Estado de Minas Geraes, Brazil."

W. BRAZIL—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." Itapetininga, Estado de Sao Paulo, Brazil. For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

N. BRAZIL—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

CHINA—Mid-China Mission—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." North Kiangsu Mission—For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsuehou-fu—"Care Southern Presbyterian Mission, Hsuehou-fu, Ku, China." For Hwaianfu—"Care Southern Presbyterian Mission, Hwaianfu—via Chinkiang, China." For Sutsien—"Care Southern Presbyterian Mission, Sutsien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Tonghai—"Care Southern Presbyterian Mission, Tonghai, via Chinkiang, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

CUBA—For Cardenas—"Cardenas, Cuba." For Cajabarien—"Cajabarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba." For Sagua—"la Grande, Cuba."

JAPAN—For Kobe—"Kobe, Setsu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan." Okzaki—"Okazaki, Mikawa Province, Japan."

CHOSEN—For Chunju—"Chunju, Chosen, Asia." For Kunsan—"Kunsan, Chosen, Asia." For Kwangju—"Kwangju, Chosen, Asia." For Mokpo—"Mokpo, Chosen, Asia." For Seoul—"Seoul, Chosen, Asia." For Soonchun—"Soonchun, Chosen, Asia."

MEXICO MISSION—For Linares—"Linares, Neuvo, Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico."

FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR, BOX 158, NASHVILLE, TENN.

MONTHLY TOPIC—GENERAL REVIEW.

(The General Review for Africa was given in the April Survey.)

WE are grateful to report that none of our missions lie within any of the zones of actual military operations as yet, and that there has been no disturbance of our work other than that which is incident to the general disturbance of conditions, political, social, financial and industrial the world over resulting from the war.

As our treasurer's report will show, the financial sacrifices required of our people on account of the war have not so far lessened their gifts for the support of our work. We have made an encouraging increase in our Foreign Mission receipts. The increased cost of the work growing out of the war, however, has been such that it has not therefore been possible to enlarge the work in any of our fields. We are thankful that it has not so far been found necessary to curtail it anywhere.

The year covered by this report is the banner year of all our work in the matter of in-gatherings. With the Mission of North Brazil still to be heard from at the time of this writing, the total number of additions on profession of faith reported is 5,731, which is 475 more than the total number reported from all our fields last year.

LATIN AMERICA.

Missionary work in Latin America is being unified and promoted in many ways through the agency of the Committee on Co-operation, which is the Continuation Committee of the Panama Congress. Interested friends have provided this committee with the means to employ a general secretary and three field secretaries, who have given their labors to the work of arranging co-operative measures along literary and educational lines, from which

substantial results in the way of economy and efficiency have already been obtained, and which promise much greater results in the future.

One very great lack heretofore in all Protestant work in Latin America has been the almost entire absence of Christian literature in Spanish and Portuguese. Two men of great ability and of special qualifications for this work, Rev. G. B. Winton, of the M. E. Church, South, and Rev. Juan Orts Gonzales, of our own Church, have been allocated to give their entire time to the work of providing this literature in the form of books, both original and translated, and of contributions to the Latin American press. They have already prepared and published a Bibliography of religious books in Spanish and Portuguese, to guide our native ministers in the selection of the literature they need for their own use and for the use of their people.

Under the auspices of the Committee on Co-operation plans are being made for the federation of all Protestant schools in Brazil and the organization of a Christian University representing all the Protestant denominations. Plans are also being made for the organization of three Union Theological Seminaries, one at Mexico City, one at Rio de Janeiro and another at Montevideo, in which provision will be made for post-graduate work and the training of a native ministry prepared to reach and minister to the educated classes of the country.

BRAZIL.

One of the most neglected mission fields in the world is that of Northern Brazil. Brazil itself comprises territorially about half of South America, and what is known as Northern Brazil comprises about two-

thirds of this territory. In this field there are only twenty-nine foreign missionaries, representing our own Church, the Southern Baptists and the South American Evangelical Union. In addition to these the Young Men's Christian Association has one secretary in Pernambuco. Altogether, there are about thirty Brazilian pastors. Of this number eleven have been trained in our school at Garanhuns and are working in connection with our mission.

Two-thirds of Northern Brazil is covered with virgin forests, through which wander native tribes who have never heard the name of Christ. There are seven States which have no resident missionary. If China had the same proportion of missionaries it would have only half the number it now has. There is only one medical missionary, Dr. Butler of our mission, and people come from five different States to visit him. When he travels on the train they wait for him at every station.

Our force in this field has received no substantial increase for many years, and a number of our men who are working there are nearing the time of life when they will be entitled to go on the retired list.

One great outstanding need of this field is a suitable building for our girls' school at Pernambuco. The character and quality of work done in this school from the beginning has secured for it the patronage and given our workers access to the homes of the best people of the city. We trust that the new and larger interest which our people are coming to take in our Latin American work will result in providing the faithful and capable women who are conducting this school with proper facilities for their work.

SOUTHERN BRAZIL.

Concerning our educational work in Southern Brazil, we give the following quotation from the report of Dr. W. E. Browning, educational secretary for the Committee on Co-operation in Latin America:

"Among the many institutions that merit special notice because of their quiet, unobtrusive influence for vital Christianity is the *Instituto Evangelico*, located in the city of Lavras. A visit to this school and a day spent in the company of its teachers and students would convince the most skeptical of the immense value of such institutions in the formation of Christian character and the invigoration of the surrounding community."

The appreciation of the school by the government of the State of Minas is shown by a grant of \$5,000 for the agricultural department of the school, secured through the

influence of Dr. Alvaro, the Federal congressman from that district.

An outstanding feature in this school has always been the strong evangelical tone which has pervaded it, in consequence of which a large proportion of its students each year have been gathered into the Church, and a number of them have gone to the theological seminary at Campinas.

There has been a notable increase in the friendly relations between the two branches of the Presbyterian Church in Brazil since the meeting of the Panama Congress two years ago, and it is hoped that their much to be desired reunion will be brought about in the not distant future.

CUBA.

The close and friendly relations between the United States and Cuba, which have recently been accentuated by their common relation to the European war, give us a very great advantage in the conduct of our missionary work in that field. With an adequate program and a statesman-like adjustment of the work between the different missionary agencies, the Protestant Church ought to become the dominant influence in the island in the not distant future. Unfortunately, up to the present time, matters of comity and co-operation have not been as satisfactorily arranged in Cuba as they have been in some other fields. Under the auspices of the Committee on Co-operation efforts will continue to be made in this direction, the successful issue of which is only a matter of time and patience.

Our own work suffered a serious loss in the withdrawal of Dr. and Mrs. Juan Orts on account of the failure of Mrs. Orts' health. Rev. J. O. Shelby, of our Mexico Mission, has been temporarily assigned to the station formerly occupied by Dr. Orts in Cuba, while we are waiting for the opening up of our new field in Mexico.

The Cardenas Mission School, "La Progresiva," has the reputation of being the best school of the kind in the republic. There are a number of native teachers who have been trained in the school and are rendering most efficient service, both in the school and in the Church and community. Interesting details in regard to this work and to the work at the other stations will be found in the historical report.

The mission work of the Presbyterian Church, U. S. A., in Cuba is conducted under its Home Mission Board. Correspondence has been had with that Board in regard to a possible readjustment between their work and ours, and the Executive Committee would be glad to have authority from the General Assembly to make any such readjustment as might be indicated in the development of the work to be for the best interests of the cause of Christ in Cuba.

MEXICO.

It has not yet been practicable for our mission to occupy the new field assigned to it at the General Missionary Conference held in Mexico City last year in the southern part of the republic. Guerrero and Morelos were the two States suggested as our field, but the suppression of banditry in those States has not yet been accomplished to a degree that would make it safe for our missionaries to open up their work.

Rev. W. A. Ross has recently made a tour of investigation and held some conferences with the brethren of the Northern Presbyterian Mission, the result of which may possibly be our taking up work in some other part of the large unoccupied territory of Southern Mexico. Meanwhile, both the Northern Board and the Northern Mission are most cordial in their invitation to us to help in the work in their field until the question as to our own particular field has been decided. In response to this invitation Miss Alice J. McClelland, who was formerly in charge of the girls' school at Matamoros, has been teaching in the girls' school at San Angel, and plans are being arranged for Professor R. C. Morrow, of our mission, to introduce an industrial department in the Mexico City Presbyterian College, leaving open for the present the question as to whether this shall be a temporary or a permanent arrangement.

Rev. H. L. Ross and Miss E. V. Lee have occupied their old stations at Linares and Victoria without interruption during the year.

As the historical report shows, the throwing of the native Church more upon its own resources has led to a very wholesome increase of activity and independence. It has been a year of notable growth. The number of additions to the Church is larger than ever before, and notwithstanding the high cost of living the native contributions have been nearly double those of the preceding year.

The Rev. S. G. Inman, secretary of the Committee on Co-operation, on returning from his recent tour of Latin America, makes this statement in regard to Mexico: "I found everywhere a cordial regard for the work of Protestant missions. This is natural when so many of the officials have been educated in evangelical institutions. I found men everywhere I went occupying prominent positions who had been pupils in our mission schools. Concerning the restrictions on religious work in the new constitution, President Carranza and other officials stated to us clearly that they would not be allowed to affect adversely the evangelical cause. With provision for adequate training of the Mexican ministry, the production of Church literature and the division of territorial responsibilities so that

the whole field shall be covered, a constructive program is outlined for the evangelical churches to take their legitimate part in the great era of reconstruction. If the union projects are supported, and each board properly supplies its recognized territory with evangelistic, educational and institutional workers, encouraging the Mexican Church to assume an ever-increasing proportion of these responsibilities, we will soon find a new nation at our southern border."

CHINA.

China continues to be afflicted with political unrest. An abortive attempt was made during the year to restore the Manchu dynasty, the failure of which, although it was led by the most powerful political personality that has appeared in China in modern times, the late Yuan Shi Kai, is probably a demonstration that the republic has come to stay. The republicanism of China, however, is of a somewhat questionable type, and will probably have many difficulties to overcome before it will be in a position to give the country a stable and orderly government. Dissension between the conservative element in the north and the more radical element in the southern provinces at one time reached the stage of civil war. A truce was later established between the different factions, but a solution of the differences has not yet been reached. Both factions, however, have united in a declaration of war against Germany, and it is to be hoped that this union against the common enemy may result in harmony among themselves.

Industrial troubles have also complicated the situation. Vast regions of Northern China were devastated by floods, covering over 20,000 square miles of territory and rendering 3,000,000 persons homeless. The banks of the Grand Canal gave way in some places and whole villages were destroyed.

The rise in the price of silver has not only affected missionary finance, but has so increased the cost of living to the natives that many of them have almost been reduced to starvation.

In spite of political and industrial disturbances, however, China's foreign trade for the year was the highest ever recorded. One thing that contributed largely to this result is that the lands which were formerly planted in opium poppy are now given over to other crops, such as sugar-cane and cotton. The cotton crop for the past year was estimated at nearly 2,000,000 bales, which is about one-seventh of that of the United States. The agricultural and mineral resources of China and her supply of cheap and efficient labor are boundless, and if the misfortunes which she has been suffering at the hands of foreign exploiters and of

her own corrupt and incompetent rulers could be put an end to by a few years of honest and intelligent handling of her political and industrial affairs, a condition of national prosperity might be brought about which would greatly simplify the problems of the native Church in regard to both self-support and self-propagation.

The opium trade which, after being banished from the interior, obtained a short lease of life in the foreign settlement in Shanghai, came to an end in March. An even greater menace has appeared, however, in the rapidly increasing importation of morphine. Conditions of life are so hard with many Chinese that they cannot resist the subtle temptation to a temporary forgetfulness of their sufferings which this drug produces.

Active measures are being taken by the China Medical Association, in co-operation with the missionary organizations, to check this growing evil. The trade has been conducted by certain business firms in Great Britain through distributing agencies in Japan. In response to the appeals of the China Medical Association and other friends of China, the War Trade Department of the British government has announced that no more licenses would be granted for the export of morphine or cocaine to Japan without certificates from the Japanese Home Office that these drugs were for actual consumption in Japan and were for medical purposes only.

THE CHURCHES AND THE MISSIONS.

In administering the financial help which they give to the native churches, the missions are obliged to require an accounting for the funds used that sometimes seems like interference with the autonomy of the Church, and this oftentimes excites resentment and jealousy. We are glad, therefore, to note the statement in the China Year Book, by Rev. C. Y. Cheng, one of the leading native ministers, that the missions and churches are working more harmoniously than ever before. In the management of mission and Church funds in evangelistic work, in educational activities, and in planning for the work of the future, joint committees of Chinese and foreigners are working together in a genuine spirit of brotherhood.

CHURCH LEADERSHIP.

The Union Theological Schools at Nanking, Peking and several other points are doing excellent work and are constantly improving their courses of study as their facilities are enlarged and as a better prepared supply of ministerial candidates is coming from the various mission colleges.

The Nanking Seminary graduated thirty

men in January, 1917, a number of whom had taken share in the Every Member Evangelistic Campaign, in which they rendered effective service. The introduction of this practical feature in the course of ministerial education cannot fail to have good results in preparing men for effective leadership. The need of a better educated ministry is recognized by both the Church and the missions, and emphasizes the importance of our educational work everywhere.

LAY WORKERS.

An encouraging sign of the times is the coming forward of many men of the higher classes to engage in active Christian work. Speaking on this subject in the China Year Book, Mr. Cheng says: "We are particularly happy to see so many Chinese Christian laymen helping in one way or another to spread Christian ideas among their fellow-countrymen. The Nieh brothers, sons of the late governor of Chekiang, who, since becoming Christians, have been serving the Church and the Young Men's Christian Association with untiring faithfulness, are notable examples of a noble host. Dr. Meng and Dr. Hsu, surgeons of the Chinwei army, are also zealous workers for Christ. They tell the good story among army officers and soldiers and distribute much Christian literature. General Feng Yu-hsiang, of the regular army, invites a pastor to conduct a service with his officers once each month, and never fails to send them copies of the Scriptures."

WEEK OF EVANGELISM.

For the first time in the history of Protestant missions in China a nation-wide "Week of Evangelism" was conducted during the first week of the Chinese New Year. Definite statistics of the result of this effort have not been published, but the effect on the non-Christian community is declared to have been profound, and the reflex influence upon the Church itself is most healthful.

The historical reports of the two China missions are full of interesting incidents, and give the record of a year of earnest and faithful effort rewarded with encouraging results.

The day of small things for Christianity in China has passed. The present Christian community, including enrolled enquirers, numbers over half a million. The communing membership of the churches numbers about 300,000. There are 618 stations with resident missionaries, while the total number of places where Christian worship is regularly conducted is over 7,000. There are 5,517 foreign missionaries, classified as follows: Presbyterians, 892; Methodists,

763; Baptists, 523; Episcopalians, 612; Congregationalists, 309; Lutherans, 452; China Inland Mission, 990; other independent missions, 976. There are 20,460 native workers in the employ of missions and churches. There are 151,490 pupils in mission schools. There are 330 mission hospitals, served by 383 foreign and 118 native physicians.

The influence of the Christian Church in China is out of all proportion to its numbers. It was sufficient to defeat a strong movement led by some of the ablest men in China to have Confucianism declared to be the national religion. The movement to effect this result had a unifying effect and was itself an exhibition of the real unity of the different branches of the Church. The whole Church stood together as one man. One of the leading daily papers remarked that no political party had ever appeared in China that had shown such unity of purpose and such resources of strength as were shown by the churches in this movement.

JAPAN.

The past year has been one of unprecedented financial prosperity in Japan, caused by the new industrial activity connected with the manufacture and sale of munitions of war. One result of this has been the growth of a materialistic and commercial spirit which has made the people less accessible to the gospel than they have been heretofore. Notwithstanding this fact, the increased aggressiveness of the native Church and the earnest labors of the missionaries have been rewarded by encouraging results.

NATIONAL EVANGELISTIC CAMPAIGN.

The National Evangelistic Campaign closed its third year in July. It is estimated that the attendance at the meetings held reached a total of about 800,000, and the number of professed conversions was about 27,000. Other results of the campaign are that the different denominations of Christians have been brought into closer fellowship, the churches have been stirred to work with greater energy, and an impression favorable to Christianity as a religion of vitality and power has been made in many communities.

In connection with this campaign much use has been made of Christian literature. The Christian Literature Society issued 40,000,000 pages of literature during the year, an increase of 10,000,000 on the previous year. Newspaper evangelism has also been used with good effect. Several members of our mission have adopted it, and during the campaign in Tokyo articles on Christian topics were printed in fourteen of the great daily newspapers and carried

the rudiments of the gospel to hundreds of thousands of people who could not otherwise have been reached.

ADVANCE WORK.

Two new stations were opened, one at Gifu, a city of 50,000 inhabitants, twenty-five miles north of Nagoya, and one at Marugame, a city of 30,000 inhabitants, fifteen miles from Takamatsu.

THEOLOGICAL EDUCATION.

The Kobe Theological School has introduced a department of Practical Evangelism under the care of Revs. W. C. Buchanan, S. M. Erickson and C. A. Logan. All students except those of the first year are required to spend three months of each year in field work under these instructors, their graduation being made subject to grading and examinations as in the regular work of the seminary.

There are eleven independent churches in the territory occupied by our mission. Thirty-eight evangelists and nine Bible women are associated with the mission, working in about fifty churches. A gospel tent has been used by the missionaries at Tokushima, which has been pitched at thirty-seven towns where the name of Christ had not before been named. Meetings were held consecutively for three nights in each town, tracts were distributed and inquirers instructed.

Evangelistic meetings were conducted by Dr. H. W. Myers in the Nagoya Girls' School, at which twenty-four of the pupils made profession of their faith.

The mission has been encouraged by the coming of several reinforcements during the year, and the outlook for the future is rendered brighter thereby.

KOREA (*Chosen*).

The Presbyterian Church in Korea is now an established institution, which has stood the test of persecution and gives evidence of vigorous life by a steady growth and development. There are four Presbyteries, whose boundaries are those of the four Presbyterian Missions, Australian, Canadian, Northern and Southern Presbyterian, organized into a General Assembly without an intervening Synod. There are fifty ordained ruling elders, some of whom exercise the function of rule only, and others labor in the word and doctrine. The communing membership totals about 66,000, of whom 7,874 are in churches located within the bounds of our mission. A native elder was moderator of the last General Assembly and discharged the duties of his office in a manner worthy of the best traditions

of the Presbyterian Church in such matters.

The dominating element in the native Church courts is still largely foreign. The rapid increase of the native element, however, raises the question whether the missionaries ought not to take time by the forelock and avoid the trouble growing out of the natural resentment against foreign authority that always springs up in the native Church so soon as it has grown large enough to have acquired self-consciousness, and provided it has been educated into a proper spirit of independence. It would seem better that the missionaries should take the initiative and voluntarily retire from voting membership in the native Church courts than to wait until they are invited to take that course by their native brethren, as has occurred in some other notable instances.

EDUCATIONAL MATTERS.

Mention was made in the last annual report of the organization of the Union Christian College at Seoul under a charter which secured the right of the co-operating Mission Boards to "establish and maintain the college in accordance with Christian principles," and which granted the right to establish a course of instruction in the Bible as literature in the regular curriculum, and to hold religious services for the pupils on the college premises outside of regular school hours and apart from the regular school exercises.

The question has arisen whether it would not be advisable to apply to the educational authorities of the government for the privilege of reopening our school at Soonchun under these conditions, and whether, if this permission is given, it would not be wise to have all our schools which are now operating under the arrangement which allowed them ten years of grace before the government regulation prohibiting religious teaching would apply to them, to conform to the government ordinance as interpreted in the

charter of the Seoul Union College, thus securing a permanent right to give that amount of religious instruction in all our schools. None of these matters, however, have as yet been brought to a definite determination.

MEDICAL WORK.

From the beginning medical work has occupied a large place in the missionary program in Korea. It not only appeals to the non-Christian communities as a manifestation of the true Christian spirit of love and helpfulness, but it is also educating them in a practical method of following Christ in loving service.

All the missions have experienced great difficulty in maintaining an adequate staff at the mission hospitals. We have now on the field only four American doctors for our five hospitals, each of which would require two doctors for the proper conduct of its work. To meet this difficulty six of the missions working in Korea have united in the establishment of a medical school in Seoul, known as the *Severance Union Medical College, Hospital and Nurses' Training School*. Our representative on the faculty of this school has retired from the work and another physician capable of teaching medicine as well as doing other hospital work is greatly needed to take his place. It will be several years, however, before we can hope to have graduates from this school capable of filling the places that are now being filled by foreign physicians throughout the country. The institution is up-to-date in its buildings and equipment, and is not only carrying on teaching in medicine, nursing, dentistry and pharmacy, but also has already done commendable work in various lines of research, for which department special funds have recently been donated by members of the family of Mr. Louis Severance, who gave the original endowment for the school.

PERSONAL.

A NOTE from Rev. J. C. Crenshaw, of Chinkiang, informs us that he expected to sail from Shanghai on June 24th, coming home on furlough. He and Mrs. Crenshaw and the children will come directly to Montreat, and we hope to have them with us at the time of our Missionary Conference in August.

A note from Dr. Henry M. Woods tells us that an evangelistic meeting of eight days was held at Hwaiianfu in December, in which the missionaries were assisted by Dr.

R. T. Bryan, of the Southern Baptist Mission. Dr. Woods writes that Dr. Bryan preached to crowded houses. Services were held morning and afternoon for Christians and inquirers, and at night for the general public. About seventy persons stood up to express their desire to become Christians. Classes for regular Bible study to meet semi-weekly were organized.

The missionaries at this station have done earnest work and waited long and patiently for these visible results of their labors. They now ask the prayers of the Church

that these special services may result in a large in-gathering of truly converted Christians.

A letter from Mr. M. L. Swinehart of February 19th stated that he and Mrs. Swinehart expected to sail from Yokohama for home on April 20th. They should arrive about the middle of May, after which date their address will be Goshen, Indiana. They have both led a very strenuous life in Korea for the past year, having had double work to do on account of the failure in health and home-coming of several of the other missionaries. This has resulted in

Mrs. Swinehart's having a temporary breakdown, which makes it necessary to come home at once instead of waiting till June, when their regular furlough would be due.

We welcome Rev. W. H. Hudson to the home land, who has just returned on a brief visit, expecting to go back to the field this summer. We also extend to him our sympathy on the occasion of his return, which was the illness of his mother. Mr. Hudson's address while at home will be 616 West Washington Street, Greenville, S. C.

DEATH OF DR. MORRISON IN AFRICA.

A CABLEGRAM received at the Foreign Mission office on March 30th conveyed the sad intelligence of the death of our missionary, Dr. W. M. Morrison, at Luebo on March 14th. The message contained the simple announcement without any particulars.

We believe there would be universal agreement in the statement that Dr. Morrison was the greatest of modern missionaries in Africa, ranking with Livingstone and Moffatt and McKay, of Uganda, in ability and consecration and in the scope and influence of his work.

He was born in the country near Lexington, Va., on November 10th, 1867, and was baptized in infancy as a member of New Monmouth church. He made public profession of his faith at the age of eighteen, and at the age of nineteen decided to study for the ministry. On the completion of his course at Washington and Lee University he taught for six years in Louisiana, Mississippi and Arkansas before entering the Theological Seminary at Louisville. In 1895 he volunteered as a missionary to Africa in answer to the prayers, as he believed, of a Sunday-school class of young girls, of which Miss Annie Wilson was the teacher in the Second Presbyterian church at Louisville, Ky. It was only in later years that he learned of the prayers of this class in his behalf and of the special call published in *The Missionary* for some one to go to Africa at that time, on which they were based. He went out in the fall of 1896 and reached Luebo in May, 1897.

Dr. Morrison's missionary labors were abundant in every branch of the service. In the twenty-one years that he was on the field he traveled thousands of miles on foot and by hammock in missionary itineration. For a number of years he was the business representative of the Committee in all its dealings with the Congo government and in the administration of the

work on the field. His greatest and most abiding work, however, was in two special directions.

In the first place, he reduced to writing and prepared a grammar and dictionary of the Baluba-Lulua language, which was the trade language of the greater part of the Upper Kasai and Congo Basin, enabling one who understood it to go almost everywhere over that vast region and be understood. Into this language he translated considerable portions of the New Testament and prepared a paraphrase of the Old Testament, both of which were published by the American Tract Society, and have been widely circulated among the native Christians. He also translated and had printed on the native press at Luebo numerous tracts, and especially the Shorter Catechism, which has been memorized and recited by many thousands of our native Christians. It was the production of this Christian literature which makes possible the establishment of a Church in Central Africa, which will prove permanent, and which will ultimately become able to maintain and propagate itself.*

Not second in importance to this work of providing a native literature was the campaign which he conducted, against overwhelming odds, but issuing in ultimate success, for delivering the people of the Congo State from the cruel oppression of the foreign trading companies, these companies working under the protection of King Leopold of Belgium and in co-partnership with him. This was in the days of the personal rule of King Leopold and before the Congo State became a Belgian colony. The history of that campaign would be too long a story to publish in connection with this notice. Many of our readers are familiar with the main facts of it, which were given to the public at the time. Dr. Morrison was the leader throughout the whole of this campaign, without whose ability



Rev. W. M. Morrison.

and courage and indomitable determination it could never have been successfully carried on.

It was while this controversy was at its height that he and Dr. Sheppard were indicted on a charge of libeling the Congo government, the charge being based on an article published in the Kasai Herald, written by Dr. Sheppard, but for which Dr. Morrison, as the business head of the mission, was also held responsible. The State government was proceeding with this trial in a manner which revealed its evident intention to secure a conviction without regard to truth or justice, with the view of eliminating these troublesome mission-

aries from the situation. This purpose would undoubtedly have been ruthlessly carried out but for the timely interposition of our government, made on request of the Executive Committee at Nashville, demanding that the date of the trial be postponed and other proposed arrangements so changed as to give the missionaries a fair opportunity for making their defense. Anxious as the State authorities were to get rid of them, they did not deem it important enough to justify them in making an issue with our government on the subject, and for this reason alone, as we are convinced, when the trial came off at Leopoldville, in the summer of 1909, they were acquitted.

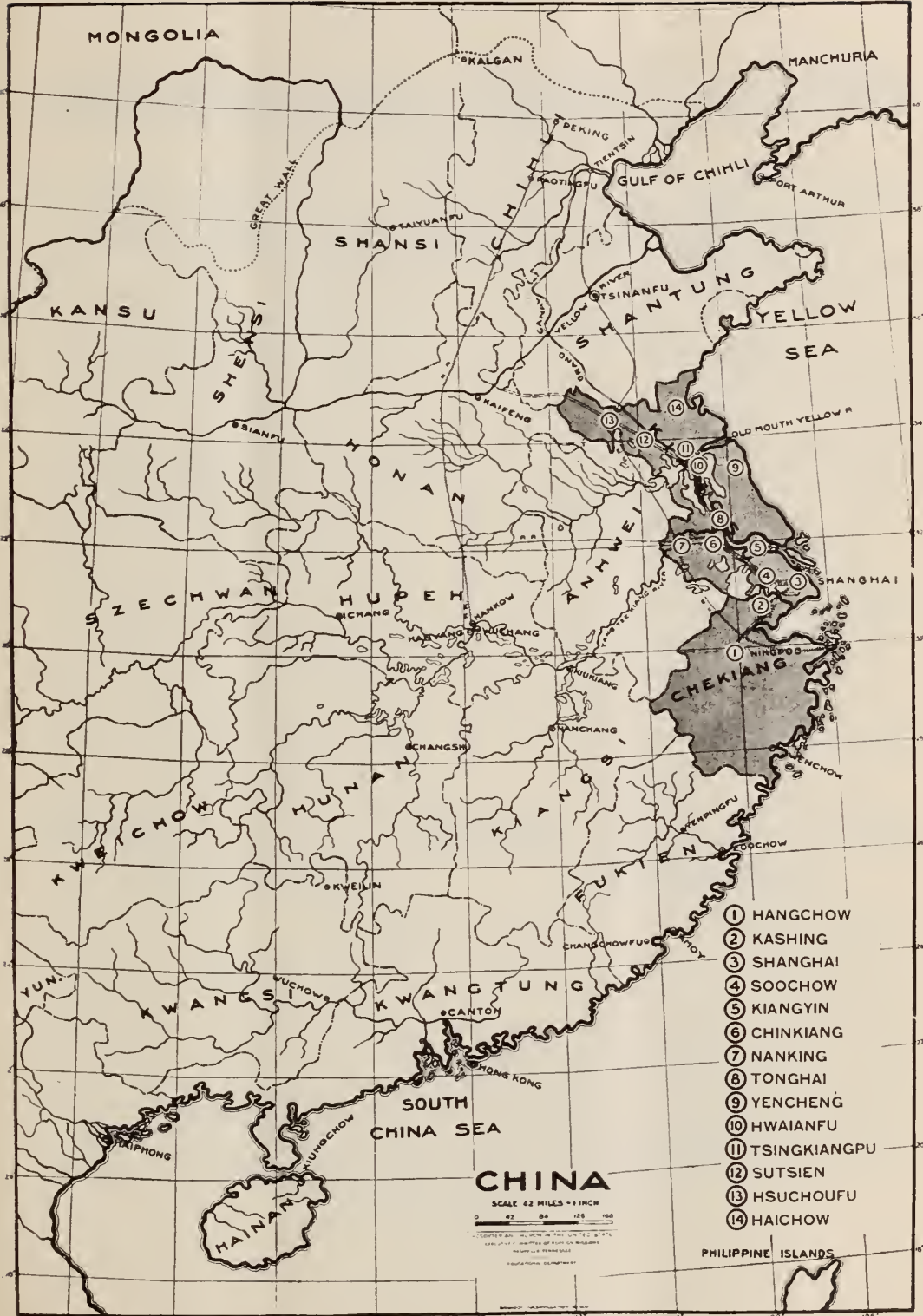
On June 14th, 1906, Dr. Morrison was married to Miss Bertha M. Stebbins, of Natchez, Miss. After four years of happy married life he was left desolate by the death of Mrs. Morrison at Luebo on November 21, 1910. He came home on his second furlough in 1912 and returned in October, 1913.

During both his furloughs he spent almost his entire time at home speaking in our churches, and was perhaps the most powerful missionary advocate who ever represented our foreign field in the home Church. The intense interest which our Church has always taken in the African work is largely due to the influence of his addresses while at home.

From our human standpoint his death would seem to be an irreparable loss to the missionary cause. We know, however, that it only occurred because the Master had some greater work for him to do, for which his life of consecrated self-denial and faithfulness to the end was the necessary preparation.

S. H. CHESTER. *Secretary.*

*Note: The picture on the front cover of this magazine is of special interest in this connection. It shows Dr. Morrison in London, en route to America. The Baluba boy who stands beside him in the picture, by Dr. Morrison's foresight and arrangement, accompanied him from the Congo to London for the purpose of assisting in the work of committing the language of his people to written words. Thus, while cruising down the Congo river and during the days and nights of the long sea voyage from Matadi to Antwerp, the peculiar aid this intelligent African boy could give was utilized by Dr. Morrison in his work of constructing a language for a nation.



- ① HANGCHOW
- ② KASHING
- ③ SHANGHAI
- ④ SOOCHOW
- ⑤ KIANGYIN
- ⑥ CHINKIANG
- ⑦ NANKING
- ⑧ TONGHAI
- ⑨ YENCHENG
- ⑩ HWAIANFU
- ⑪ TSINGKIANGPU
- ⑫ SUTSIEN
- ⑬ HSUCHOUFU
- ⑭ HAICHOW

CHINA
 SCALE 42 MILES = 1 INCH
 0 42 84 126 168
Copyright 1911 by the American Bible Society, New York

PHILIPPINE ISLANDS

OUR CHINA MISSIONS

1867—FIFTY-ONE YEARS—1918

2 Missions—14 Stations—155 Missionaries

THE NORTH KIANGSU MISSION

CHINKIANG

REV. AND MRS. A. SYDENSTRICKER
 REV. AND MRS. J. W. PAXTON
 REV. AND MRS. D. W. RICHARDSON
 REV. AND MRS. J. C. CRENSHAW

TAICHOW

REV. T. L. HARNSEBERGER
 DR. AND MRS. ROBT. B. PRICE
 REV. CHAS. GISELIN, Jr.

HSUCHOUFU

MRS. MARK B. GRIER, M. D.
 DR. AND MRS. A. A. McFADYEN
 REV. AND MRS. GEO. P. STEVENS
 REV. AND MRS. F. A. BROWN
 REV. AND MRS. O. V. ARMSTRONG
 REV. LEWIS H. LANCASTER
 MISS ELIZA A. NEVILLE
 MRS. L. BAXTER

HWAIANFU

REV. AND MRS. H. M. WOODS
 MISS JOSEPHINE WOODS
 REV. AND MRS. O. F. YATES
 MISS LILLIAN C. WELLS
 MISS LILY WOODS
 REV. AND MRS. J. N. MONTGOMERY

YENCHENG

REV. AND MRS. H. W. WHITE
 REV. AND MRS. C. F. HANCOCK
 DR. AND MRS. J. W. HEWETT
 REV. AND MRS. C. H. SMITH

SUTSIEN

DR. AND MRS. J. W. BRADLEY
 REV. B. C. PATTERSON
 MRS. B. C. PATTERSON, M. D.
 REV. AND MRS. W. C. McLAUCHLIN
 REV. AND MRS. W. F. JUNKIN
 MR. H. W. McCUTCHEAN
 MISS MADA McCUTCHEAN
 MISS M. M. JOHNSTON
 MISS B. McROBERT
 MISS CARRIE KNOX WILLIAMS

TSING-KIANG-PU

REV. AND MRS. J. R. GRAHAM, Jr.
 DR. AND MRS. JAMES B. WOODS
 REV. AND MRS. A. A. TALBOT
 MISS JESSIE D. HALL
 MISS SALLIE M. LACY
 MISS NELLIE SPRUNT
 MISS AGNES WOODS
 DR. AND MRS. L. NELSON BELL
 REV. AND MRS. H. KERR TAYLOR

TONGHAI

REV. AND MRS. J. W. VINSON
 L. S. MORGAN, M. D.
 MRS. L. S. MORGAN, M. D.
 REV. AND MRS. THOS. B. GRAFTON
 REV. AND MRS. A. D. RICE

SHANGHAI

REV. AND MRS. C. N. CALDWELL

OUR FIELD: 13,500,000 SOULS

OUR FORCE—

FOREIGN WORKERS	78
NATIVE WORKERS	306
CHURCH MEMBERS	2710
SCHOOLS	116
STUDENTS	2282
SUNDAY SCHOOLS	50
SCHOLARS	3041
TEACHERS	215

OUR EQUIPMENT—

HOSPITAL PLANTS	5
BUILDINGS	12
SCHOOL PLANTS	5
BUILDINGS	9
MISSIONARIES' RESIDENCES	24
CHAPEL AND CHURCH BUILDINGS	6
TOTAL ESTIMATED VALUE OF PROPERTY IN GOLD	\$123,641

Our Sunday-Schools are asked to assume this year \$35,000 of the support of our China Missions. This amount is divided into 7,000 shares of \$5 each, and two-color lithograph certificates of stock are issued to Sunday-Schools, to Sunday-School Classes or Departments, and to Individuals, for any whole number of shares.

OUR CHINA MISSIONS

1867—FIFTY-ONE YEARS—1918

2 Missions—14 Stations—155 Missionaries

THE MID-CHINA MISSION

KIANGYIN

REV. AND MRS. L. I. MOFFETT
 REV. LACY L. LITTLE
 DR. AND MRS. GEO. C. WORTH
 MR. AND MRS. ANDREW ALLISON
 MISS RIDA JOUROLMAN
 MRS. ANNA McG. SYKES
 MISS IDA M. ALBAUGH
 MISS CARRIE L. MOFFETT
 MISS VENIE J. LEE, M. D.
 MISS ANNA M. SYKES

SHANGHAI

REV. AND MRS. S. I. WOODBRIDGE

KASHING

REV. AND MRS. W. H. HUDSON
 DR. AND MRS. W. H. VENABLE
 MISS ELIZABETH TALBOT
 REV. AND MRS. LOWRY DAVIS
 MISS IRENE HAWKINS
 MISS ELIZABETH CORRIHER
 MISS FLORENCE NICKLES
 MISS MILDRED WATKINS
 MISS SADE A. NISBET
 MR. S. C. FARRIOR
 DR. AND MRS. F. R. CRAWFORD
 REV. AND MRS. M. A. HOPKINS
 REV. AND MRS. J. Y. MCGINNIS
 MISS R. ELINORE LYNCH
 MISS KITTIE McMULLEN
 MR. DAVID HUDSON

HANGCHOW

MRS. J. L. STUART, Sr.
 MISS E. B. FRENCH
 MISS EMMA BOARDMAN
 REV. AND MRS. WARREN H. STUART
 MISS ANNIE R. V. WILSON
 REV. AND MRS. R. J. McMULLEN
 MR. AND MRS. J. M. WILSON
 MISS REBECCA E. WILSON
 REV. AND MRS. J. M. BLAIN
 MISS NETTIE McMULLEN
 MISS SOPHIE P. GRAHAM
 MISS FRANCES STRIBLING

NANKING

REV. AND MRS. J. L. STUART
 DR. AND MRS. A. C. HUTCHESON
 DR. AND MRS. R. T. SHIELDS (Tsinanfu)
 REV. AND MRS. P. F. PRICE

SOOCHOW

DR. AND MRS. J. R. WILKINSON
 MISS ADDIE M. SLOAN
 MISS GERTRUDE SLOAN
 MRS. M. P. McCORMICK
 REV. AND MRS. P. C. DuBOSE
 MRS. R. A. HADEN
 MISS IRENE McCAIN
 DR. AND MRS. M. P. YOUNG
 MRS. NANCY SMITH FARMER
 REV. HENRY L. REAVES
 MISS LOIS YOUNG
 REV. AND MRS. H. MAXCY SMITH

OUR FIELD: 5,450,000 SOULS

OUR FORCE—

FOREIGN WORKERS	77
NATIVE WORKERS	255
CHURCH MEMBERS	2095
SCHOOLS	59
STUDENTS	1525
SUNDAY SCHOOLS	47
SCHOLARS	3352
TEACHERS	207

OUR EQUIPMENT—

HOSPITAL PLANTS	3
BUILDINGS	12
SCHOOL PLANTS	7
BUILDINGS	13
MISSIONARIES' RESIDENCES	18
CHAPEL AND CHURCH BUILDINGS	12
TOTAL ESTIMATED VALUE OF PROPERTY IN GOLD	\$197,400

Our Sunday-Schools are asked to assume this year \$35,000 of the support of our China Missions. This amount is divided into 7,000 shares of \$5 each, and two-color lithograph certificates of stock are issued to Sunday-Schools, to Sunday-School Classes or Departments, and to Individuals, for any whole number of shares.

HOW THE WAR IS AFFECTING US IN CONGO.

C. L. CRANE.

ALMOST every letter we receive from America contains the query, "How is the war affecting you?" or "I am very much afraid that this war has cut off all your provisions, etc." As we have had to answer this question several times in the papers and in very many of our letters, it may seem unnecessary for us to answer it again, but certain new developments have taken place since Germany started on her ruthless submarine piracy and drew our own country into this maelstrom.

The main concern of our friends and loved ones perhaps is for our food supplies, and if it were not for the fact that our ingenuity has been brought into play to supply the demands of this new situation there would indeed be cause for alarm. Notice after notice has reached us of different articles that have been prohibited for export from England until we finally decided that they desired to restrict us to a diet of pickles and tallow candles.

Our experience in ordering groceries in America had not been very encouraging, as they had been delayed so long en route they arrived in bad condition many times. So we decided that we must try to substitute where we could and do without some things that we felt uncertain of obtaining. Milk, sugar and flour have advanced to famine prices in the Congo, if obtainable at all. But in spite of all this I may safely

say that we are living as well as (and many people think we are living better than) we lived before the war. We had quite a large supply of groceries that Mr. Arnold had managed to obtain in Europe before the serious tangle in the transport problem arose; these are being husbanded very carefully and are supplemented by other native products. We are making syrup out of sugar cane raised on the farm, and this helps us to extend the sugar supply. Cornmeal, millet flour and Kaffir corn have been helping us husband the small supply of flour left, while peanut oil has supplied us with the lard and oil needed in cooking.

One of the missionaries who arrived in January with the party who came through just before the outbreak of the new submarine campaign brought quite a supply of seed for himself, but noting the situation he has turned this over to the station for the gardens. The students in the Bible School have been used in making these gardens, and have saved a large amount of money for us. It has also been splendid training for them. The farm has come to the rescue in a very adequate way, the students in the Bible School also turning their hands to raising peanuts, peas, potatoes, corn, cassava, rice and fruits. So, far from starving we are likely to be surfeited by the good things we are raising.



Park of the Governor General at Boma, Congo Belge.

The most encouraging feature of the situation, too, is the fact that we have thus been taught to rely largely on our own resources in the future. We have discovered several things that we had never dreamed of before, such as the making of a delicious banana jelly, with no other ingredient save a bunch of ripe bananas, which in our part of the country may be had for twenty cents, when they are not procurable at the farm. Pineapples, too, make a syrup very much like cane syrup, and all of these things can be substituted for sugar in puddings and sauces.

How long we can depend on these native foods depends, of course, on the seasons, which have so far been very good. But so much for the food situation; we have nothing to fear for the present, at least.

The work at large is expanding beyond the powers of the present force to overtake it. Every missionary at home on furlough is badly needed, and every new missionary is needed, but the routes of travel are closed. We have heard that it is possible to come by way of the Cape and we trust that some of these waiting ones will take advantage of this fact, if it is a fact.

Natives are still coming in to us for teachers and new work is ever opening up. To such a degree is this true the mission is likely to run the danger of supplying these demands with untrained men who will not be fitted for the position of evangelists. The Bible School cannot turn them out fast enough to supply the demands, although the school has over one hundred and fifty young men in training. Candidates for the evangelistic work are coming in every day. We pray that a force large enough to train these men may soon be available.

The most serious inconvenience that our work is suffering, from our own standpoint at least, is the cutting off of our school supplies. We have over 20,000 natives in school now, and where are we to supply them with books? A little paper has come through safely, but not enough to satisfy the demands. Pencils, slates and paper are almost exhausted, and very little hope for more. I hope the kaiser is aware of our feelings against him for so completely paralyzing every department of the world's trade, and so completely choking the channels of good to the world.

WHAT A SUPERINTENDENT SAID TO HIS SUNDAY-SCHOOL "SOMEWHERE IN BRAZIL."

MISS RUTH B. SEE.

THE teacher of the Primary Department passed by the superintendent's table on her way to the organ. Placing before him the Primary Quarterly, she whispered: "See if my little people can answer to-day all these questions at the end of the lesson."

The date was December 23rd, and the topic for the day was "The Advent of the Messiah."

At the close of the hymn the questions were asked and creditably answered, and the superintendent, closing the book, paused a moment in thought. Then he spoke to all:

"It is ever good and beautiful and praiseworthy the preparation and distribution of more books and tracts that speak to us of Jesus Christ. I can think of no service so glorious, so pleasing to God as that of giving to men the gospel of God's love to them.

"Many have given to the world material gifts. We admire gigantic intellects that have opened up to us the treasures of nature, of art, of literature, and we are grateful for the wonderful inventions that facilitate travel and commerce and industry.

"But what would all these material gifts amount to without the spiritual comforts and privileges that can only come to us through an acquaintance with this precious Bible and its teachings?

"Not many years ago it was extremely difficult, if not impossible, to possess a copy of the word of God. In order to get it, one must receive a special permit from the bishop, and his license was never given except to persons known to be excessively religious, ardently devoted to the Church of Rome. And the Bible thus secured was not the simple, pure word of God as we have it to-day.

"My grandfather was a man noted for his religious zeal, and to him was accorded the privilege of owning a *Bible*—but a *Bible* such as Rome provides for her devotees, so abounding in notes and explanations, the teachings of men, as to obscure the true meaning of the text.

"I well remember how my grandfather was distinguished by the ownership of that book, for, indeed, it was extraordinary in those days to own anything so rare and so expensive. It was in twenty volumes.

ten containing the Old Testament, and ten containing the New. I have never forgotten how we children handled those *books*—for to us they were *books*. We never knew their real value. *Twenty volumes!* And here (lifting up the Bible laying upon the table) in this one volume is found all that those twenty contained of what was worth while.

“By and by my grandfather died, and the parish priest at once sent for the Bible, and we gave it up to him. I wondered then why he should want it. Later I understood.

“He took it; yes, he took it. But I notice that he could not keep others from coming to take its place. Times have changed, and I dare say that every house in this town has a Bible, or could have had one. In some homes, each member of the family has a copy of these beautiful Bibles, which the Bible societies sell to us for prices which cannot cover the cost of paper and printing.

“Ah, friends, we know what it is to live without God’s word. But a new day is dawning. In a few more years we shall see a transformation wrought in our homes, in our city and in our county by the power of the gospel working in the hearts of our people.

“Do not think that the Bible teaches

only how to die and how to reach heaven. It does this, but it does much more. *It teaches us how to live!* In these pages we learn how peace of conscience comes to those whose sins are forgiven through the atoning merits of Jesus Christ; to those who, for love of him, do good to all about them and who can at night lie down to sweet dreams. Oh, the horror of the visions that haunt the nights of men who know not God! Who shall picture the suffering of the murderer who ever beholds in his dreams the ghastly form from which his hand struck the life? Who shall weigh the burden of remorse carried by the man who has wronged his neighbor, robbing him of his money, or of other things more precious? Suffering and remorse like these, men shall know in hell; but this precious book teaches us to know heaven on earth.

“The joy of forgiveness, the peace of God that fills our hearts, even amid life’s trials, the certainty of our salvation, the happiness that comes from doing good—all this is but a foretaste of heaven, its beginning here below. May all our people come to know this joy and peace! The most depraved criminal in his cell may experience them. The welfare of our homes, the honor of our families, the prosperity of our land can have no firm foundation except upon the teachings of God’s word.”

LETTER FROM REV. MARTIN HOPKINS.

I has been my intention to write you a letter ever since we arrived in China, now a little over four months ago. We had a miserable trip over on the Empress of Japan until we arrived in Yokohama. The weather was stormy and cold from the first day out until the day before we put in at the Yokohama Bay. I was seasick for several days, and my wife was sick all the way to Yokohama. Our little girl was only slightly sick a short time the first morning, and from that time on was far more active than I wished her to be. We were not the only ones that were sick. One morning the doctor consoled us by telling us that there were ninety people who could not come to breakfast. Misery loves company, they say. We had plenty of it that time! We enjoyed the trip through the Inland Sea immensely. I never saw more beautiful scenery. All of the islands were covered with flowers, shrubs and gardens. Here and there the water was dotted with a host of small fishing vessels. We constantly passed the typical freight junk that told us we were in the Orient. The weather was mild and balmy, with a refreshing breeze blowing most of the time and moonlight

nights that defy all description. In this environment we soon forgot our experiences in the past, and no one would have suspected that we had been so recently the victims of seasickness. This was fine preparation for what lay before us.

For we had a warm reception awaiting us in Shanghai. We landed in the midst of one of the summer’s hottest spells. No one knew just when we would arrive and so no one met us. Fortunately, Mrs. Caldwell had come down to see the boat come in. One of our friends on board, who knew Mrs. Caldwell, introduced us to her. She took charge of my wife and baby, and I remained at the wharf for nearly two hours trying to extricate my baggage from the pile. They have no checking system, and so everybody is responsible for his own baggage. I got my baggage, but I never got hotter in my life. As soon as I arrived I telegraphed the fact to the mission meeting in Mohkaushau, in order that they might locate me at some station. On the morning after my arrival we went by train to Hangchow for a visit to my aunt, Miss French. We had two very restful days there. Then we were notified that we had been assigned to Kashing. So we went to

Kashing. It is certainly very convenient to have the trains. We can now travel a greater distance in one day than the missionaries of the past could travel in a week. All of the main stations of the Mid-China Mission are on the railroad.

In Kashing we found the missionaries just returning from the mountain. For the first few days we were entertained by Miss Talbot. Then we moved to the Hudson home to board with them. Of course, the first problem that we faced was the language. You are helpless and useless out here until you can speak the language. The question arose as to whether I should study in Kashing or go to Nanking to the language school. The fact that the Kashing dialect differs considerably from the Mandarin that is taught in the school gives rise to a great difference of opinion on the part of the old missionaries. Taking all things into consideration, having first gotten the approval of the station, I decided to come to the language school. I could not at first find accommodations for my family and so spent the month of October in Nanking alone. At that time I found a place for them, and immediately went for them. We are now delightfully situated here in Nanking. On the twenty-second of November we had the pleasure of welcoming a new member into our family, Wirt Armstrong Hopkins. Mother and baby are both doing splendidly. Mrs. Hopkins has not had much time or strength yet for the language, but expects now to be able to devote some time each day to it with a private teacher. She had already picked up a number of useful words and phrases and has learned the two hundred and fourteen radicals, which is the nearest approach the Chinese have to an alphabet.

All the fall, and thus far all the winter, we have had delightful weather. We could not have asked for a better introduction to Chinese climate than we have had. We have had some rather cold weather at times, but managed to keep fairly warm. Keeping warm is one of the problems that con-

front the missionary in China. Coal can be had, but it is very expensive, and it requires a good deal to keep the houses warm, for they are built for summer rather than for winter. Coal is not the only thing that is expensive in China. Almost everything the foreigner wants to buy is expensive. Prices here have been increased by the war, as in every other place in the world. And especially is this true of the price of silver. An American dollar is now worth just about half as much as it was a few years ago. Formerly a United States dollar would buy \$2.50 Mexican, now about \$1.25. Prices have remained the same, or in many instances increased. So far the Committee has granted us a two for one exchange. Should the Committee find it impossible to maintain this basis, it seems that it will be very difficult for the missionary to make ends meet in his personal affairs, and worse than this the work will suffer by having to be cut down about half. Just now matters show no signs of improving, but instead the price of silver is gradually increasing. We are all hoping and praying that there will be a decided fall in the price of silver, for we know the difficulty of raising missionary funds at this time when so many demands are made upon the people. This is especially true of us who have just left the home land and know by experience what it means to wrestle with that end of the job. I am glad to receive news of continued liberality in spite of the many calls. The danger is that people will be swept off their feet by sentimental appeals of less worthy objects and fail in their obligation to that which is supreme, the kingdom of God. I pray that this may not be the case.

Before I close let me ask you the name and address of the pastor of the other church that is supporting us. It is some church in North Carolina, but I was never informed just which church. I would like to know so that I can keep in touch with them.

DISCHARGING THE COOK.

WM. P. PARKER.

D ID I say there was no servant problem in the East? If I did it was back in my early days when I didn't know much, and what I said at that stage ought not to count. For there is a problem, or there was once in our house at any rate. You see, like most of our fellow-workers, we find it pays to have servants, because they are about the cheapest commodity there

is out here, and the missionary is needed for other work besides preparing meals and digging holes, and it does seem sensible to employ help. So we hired servants, and among others we obtained a man who called himself a cook. Since I have gone into his character and disposition at some length in another place, I need not dwell upon them again; suffice it to say that he was a

good fellow, an excellent fellow, and was calm and unmoved amidst all sorts of hardships and trials. However, he had one fault, just one fault, but this made him a problem, and made my wife worry considerably. It is true that one fault should be overlooked, and it was wrong in my wife to worry, but you see she had a kindergarten to superintend, and a young married women's school to run, and a Sunday school to oversee, and Bible teaching to prepare, and two classes in drawing to teach, and visiting to do among the women of the church, so in spite of herself this fault of the cook's did worry her considerably. I would come home from school late in the afternoon, and after much hunting find my wife in the kitchen (that is, I hunted once or twice, after that I learned the way to her headquarters), and after she had prepared supper and we had partaken of the same we would go off and talk—about the cook.

"We'll just have to get rid of him," she would say, "I just feel that I must tell him to leave to-morrow. He is such a case."

And I would say, "Well, there's nothing easier. Just speak the word. But, really, what have you got against him? He seems always in a good humor."

"His humor is all right, but I don't believe he could boil an egg without making a failure of it. He can't make one solitary thing, and now we have had him six months, and Mrs. L. trained him three years before that, and they say he used to cook for the miners."

And the next night we would have the same conversation over again, or perhaps my wife would feel a little better towards him, and say she had hopes, till at last one night she said:

"Well, Ko is hopeless. But I do hate to turn him out just so, because he is a good-hearted fellow, and he has a family, and an awful scold of a mother-in-law. If he should lose his job they would all starve, and the old lady would never get through raking him over the coals. But I just cannot stand it, I must give him notice."

I thought this was a good idea, so after much discussion we agreed that my wife should tell him on the next pay day that she wouldn't need him but one month longer, and that he must look around for another place. And so for several days we let the matter rest, and in our evenings talked about how we were ever going to get the outside man to keep the garden clean, and how to make our school boy do any manual labor, and how to get the amah to come on time, and how—

But as pay-day drew near my wife seemed worried again, and she brought the matter of Ko's notification up again.

"I just can't bear to think of the scolding

he will get," she said, "and the family will be so hard up, and the winter's coming on, and I don't know what he can do. I can't recommend him to anyone, and besides there is no one who is out of a servant. Poor fellow! I just haven't the heart to do it."

"Poor fellow, your grandmother," I said. "If he's no good let him go. Why, what's the use of worrying about it. Just say the word and let him scoot. He's strong and able-bodied, and can work all right. Pshaw, you make me tired! I wouldn't hesitate any more about it. Besides, you are giving a whole month's time in which to prepare."

Well, I don't know, but my wife's mind seemed to have changed on the matter, and since she was the one concerned directly, I said little more, but it did seem to me that she might have spoken the word. So she decided to try a little more training, and she expressed her hopes of having a good cook, after all.

The days wore on. I became quite used to finding my wife in the kitchen, so I stayed at my office later and later. Occasionally I would ask about Ko, but my wife was too tired to talk much about him, and she had to spend her nights in studying for her Bible class. Then one night she stopped her study, and turned to me of her own accord.

"I had such a nice little visit with Mrs. K. to-day," she said. "Mrs. K. is such an excellent housekeeper, and her servants are so good. We were talking about Ko, and she said he was absolutely hopeless. She knew him when Mrs. L. had him, and he was just the same way then. Well, I told her that I hated to turn him out, and she said it was hard to discharge servants, so she always made her husband do it for her, as men don't mind such things. I don't know why I hadn't thought of that before. So you just must tell him right away to-morrow that he must leave."

I don't know why it was, but I was awake a good deal that night; I had quite a bit on my mind to worry me, and then this fellow Ko. It must be awful to have such a scold of a mother-in-law. And then the children of his, what would they all do? So I thought over the matter a little, and the next morning I said to my wife:

"My dear, I have been thinking over that matter of Ko, and I really don't believe it would be the best thing to fire him. You wouldn't better yourself at all. In fact, it would be very hard to find a man with such a disposition as he has. Why, you might get a perfect terror—there are such, you know—and then what would you do? Talk about worry, you'd have something to worry about then, sure enough!"

"You make me tired," she replied. "Why, I couldn't get a more incompetent servant

if I searched the East. Besides, I haven't gone ahead blindly. There's the Blank's cook. They are on furlough, you know, and their cook is out of a job at present, and she's fine, one of the best around anywhere. And she's very anxious to get work."

Well, it did begin to look pretty bad for Ko! Poor fellow! Just then he came into the room where we were talking. He had just boiled a tea-kettle of water, and was bringing it in for my wife to use. And he knew how to boil water just dandy, too. And we about to discharge him! Poor Ko, this may be the last time you will ever get to boil water in our house! I just couldn't help but feel sorry for him when I thought of his family. He held up his right hand. It was swollen dreadfully, and was very evidently badly infected.

"Why, you must have that lanced at once," said my wife. "You must see the doctor right away."

So we gave him a note and sent him off, and I went to school. When I came home at dinner, Ko was still absent.

"The doctor says he will have to be out several days," said my wife. "His hand is pretty bad."

"Well," said I, "it won't do to discharge him now; I guess you see that. He would think it was on account of this, and we don't want him going off feeling that way. We will have to wait till he gets well."

My wife agreed to this, and so we waited, spending our spare time trying to solve the problem of how to discipline the young widow my wife was helping so that she wouldn't grow lazy—the widow, not my wife. We decided that the widow must work harder.

Then one day Ko came back!

Several days passed. After one of these days my wife said:

"Ko's well. It's time to keep your promise."

Now, I had no recollection of any promise; indeed, I had made none, and so I told my wife.

"Oh, well, you know what I mean. Ko

must be discharged. I just cannot stand him."

"But just think of his family, and his mother-in-law, and what a scolding he will get, and how they will all starve."

"Starve, your grandmother," she said, "he's able-bodied, and he can work. It's easy enough to say the word, and he will take care of the rest."

Several days more dragged by. I couldn't look Ko in the face. Finally, I told my wife I would tell him on Tuesday night, the last day of the month. And Tuesday night came. My wife met me at the door.

"You just must tell Ko to-night," she said, "for I've engaged the Blank's cook to come to-morrow."

I didn't eat much supper; how could I when I thought of poor Ko! To think that in a few minutes I would have to seal his fate. My wife went out in the kitchen after the meal to make a few arrangements. I must have been pacing the floor when she came back.

"Why," she said, "you look like Napoleon before Waterloo. What is the matter? Ko is just about to blow the lamp out, so you better hurry if you want to catch him."

I swallowed my heart, which had insisted on coming to the top of my throat, put on a brave countenance, and went out.

"I have some hard words to say to you, Mr. Ko," I said. "If you ever want any help come to me for it. But we can't employ you any longer and you must leave to-morrow."

My, but I was glad to get it all out! It was the fastest Korean I had ever spoken. Ko looked at me for several minutes, getting the matter dissolved in his brain. When it had sunk in he looked up.

"I was going to tell you but hadn't had time," said he, "that Mr. J. from the mines wants me to work from next week for him. He offers me twice the salary I am getting now. I am just awfully sorry that I will have to leave you. I don't know how your wife will manage, but times are so hard I cannot stay any longer."

Pyongyang, Korea.

SOME CONTRASTS.

S. K. DODSON.

WHILE I was holding a Bible class at a certain church, after service one night, a consecrated man in the church came to me and asked that we come to his house and pray for his little daughter who was sick. Of course, the request was gladly granted.

That very night I was awakened by some very weird and doleful sounds proceeding from a house very close to the one in

which I was trying to sleep. It was a blind sorcerer, beating on a kind of drum and repeating over and over again the horribly sounding words of his incantation. The next morning I asked what was the occasion for such a demonstration. I was told that there was some one sick in the house and that the blind sorcerer was trying to drive away the evil spirit.

A few days later I was called to conduct

the funeral of a woman who was a member of one of my churches. Church leaders, deacons and other members from the nearby churches came to extend their sympathy to the bereaved and to help with the funeral. We had some songs, read a passage of Scripture, had a few words of comfort to the sorrowing ones, and a prayer, after which the men of the church carried the bier for about two miles to the grave.

Heathen funerals are very different. They hire men to do all of the work connected with it as well as to do the mourning. These men are bountifully supplied with wine, and so are usually quite boisterous

in between times of mourning. As we proceeded along the road with the body of the believer mentioned above, there was more than once a manifestation of heathen superstition from those who lived near the roadside. One man didn't want us to take the bier by a certain road because he had his rice spread there, and it would make it unclean. At another place, a woman begged that it be not taken in front of her house lest some great calamity befall her.

Let us be thankful that the light of the gospel is changing these conditions.

Kwangju, Korea.

SUNDAY-SCHOOL WORK IN KOREA.

M. L. SWINEHART.

THE Sunday schools in Korea occupy a different place than in most countries, and should be so considered in a review of the work done during any given period by the Sunday schools of this land.

In China, Japan, America and the continent of Europe a large percentage, and, in most schools a majority, of the scholars come from homes where the Scriptures are not taught, the subject of religion is not discussed, family worship is not observed, and at best the attitude of the family is one of indifference toward Jesus Christ and the sacrifice he made for sinners. The only religious instruction received by this class of scholars is that which comes to them through the agency of the Sunday school.

In Korea, where the entire Church membership attends Sunday school, and where the number who attend and that live en-

tirely apart from Christian influences is comparatively small, the function of the Sunday school has come to be more of a systematic Bible study than an evangelistic agency, as it is generally considered in the countries mentioned above.

We will naturally prepare a somewhat different type of Lesson Help for the 200,000 and over Christians who attend our Sunday schools in Korea, than if we were trying to attract and hold the interest of some one whose thoughts would otherwise be directed along other lines. In other words, perhaps 80 per cent of our Sunday school membership is essentially Christian and attends Sunday school as a means to learning more of the word through the opportunities there offered for Bible study.

The exception to this is the work which has been carried on with considerable en-



Heathen Sunday School

thiasm and much success for the past six years among the children of non-believing parents.

In the Southern Presbyterian Mission the statistics for the year 1916-17 show an increase in average attendance upon Sunday schools, over six years ago, of about 50 per cent. This is due in most part to the children of non-believing children who have been gathered into schools separate and apart from the regular church Sunday schools.

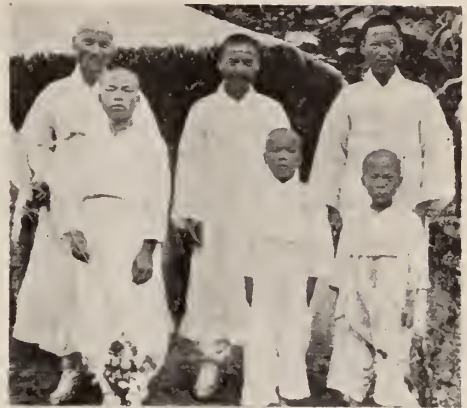
Volumes might be written of the experiences the pioneers have had in this work, but each would close with a recounting of the successes which have attended the efforts along this line, almost without exception.

One man, a missionary from Siam, after visiting a "heathen Sunday school" in Korea, said, with tears in his eyes, to the worker who was with him: "Oh! I fear you underestimate the opportunity given you through this medium for sewing seeds of truth in the hearts and lives of the young. Don't fail to take every advantage of it."

Still another representative, from Japan, after visiting several of the schools for the children of heathen, said it afforded an opportunity for getting into the lives of the children which they would welcome in Japan.

In Korea those most interested in Sunday school work, headed by the Executive Committee of the Sunday School Association of Korea, have kept before them always the words of Rev. B. F. Meyer:

"If the world is to be saved, the chil-



Three generations of Christians. Heathen Sunday School Products.

dren must be saved," and have acted accordingly.

Last year the Executive Committee adopted a Sunday School Standard, which was ratified by each of the six constituent missions. This was the first real effort apart from the creation of the Committee itself, and the use of the non-denominational and common Lesson Helps that looked toward uniformity in the work. This Standard is considered of sufficient importance to reproduce here.

SUNDAY SCHOOL STANDARD.

(1) To meet as a Sunday school every Sabbath in the year.



Mrs. Swinehart with Spot, her itinerating pony.

(2) Each school to elect a superintendent and a secretary for a year.

(3) Division in classes according to advance made in Bible study as well as according to age.

(4) Five minutes review and questions on the lesson by the superintendent or other officer.

(5) Weekly meeting of teachers' training class.

(6) Observe Rally Day on the second Sunday of October each year.

One familiar with the efficient methods worked out by the various Sunday school organizations for use in lands where the Sunday school is conducted along lines which have proven to be the best after years of experience, may not see much in the above Standard to attract attention. Yet, if the difference in conditions is considered, we feel that we have taken a step forward, and along right lines.

Korean Sunday schools vary in attendance from 2,000 or 3,000 in the large city churches to five or less in the weak groups or meeting places in the remote villages. Even the average of these did not find it quite to the liking of the Korean mind to observe the above Standard. The election of a superintendent to serve for a year was against the Korean custom of rotation of office, that each might be given opportunity to show his skill at leading, and the limitation of five minutes placed upon the closing remarks and questioning was a distinct shock to the older Koreans, many of whom had been taking thirty minutes or even a full hour with these "closing remarks."



These Scholars recited the Child's Catechism and Teacher's Shorter Catechism on same day before me.

TEACHERS' TRAINING CLASSES.

These have been organized in all centers where the foreign missionary has been able to give it supervision, and there have now sprung up qualified leaders among the Koreans who are going about instructing the teachers how to teach. This is one of the greatest needs in our work, and great advances are being made in it.

WORK DURING 1917.

A. The preparation and publication of literature.

1. Permanent literature.

(a) The Cradle Roll.

(b) Sunday-school Teacher's Training.

(c) Seven Laws of Teaching.

2. Current literature.

(a) Weekly columns in the "Christian Messenger."

(b) Various articles in English, averaging two or more a month in the "Korea field."

(c) Sunday-school Lessons, prepared under the direction of the Sunday-school Committee, as follows:

(1) I and II Corinthians for adults.

(2) Gospel of John for children.

During the year there appeared the first issue of a Sunday-school magazine, to be published monthly, which is under the entire control of Koreans, who are especially interested in Sunday-school work.

Beginning with 1919, the Improved Uniform Lessons, as issued by the International Sunday-school Association, will be followed, just two years later than the date they are studied at home. By following this series of lessons the work of preparing the Lesson Helps becomes more a matter of translation and adaptation than of preparation of original matter.

GENERAL SECRETARY.

Four times has the Executive Committee of the Korea Sunday-school Association met to consider the question of securing a man to give his full time to Sunday schools for all Korea. Four men have been approached with a request to take up the work, but for various reasons each declined.

Thus have those upon whom rested the responsibility of directing the Sunday-school movement in its early stages in Korea gone ahead with the work, realizing all the while that from our standpoint the need was not so great for improved lessons or improved methods, as for an adequate appreciation of our opportunity and responsibility.

"Save an adult and you save a unit; save a child and you save the whole multiplication table."

Kwangju, Korea.

MID-WINTER ACTIVITIES AT HANGCHOW COLLEGE.

MRS. J. M. WILSON.

“IT'S an ill-wind” surely “that brings nobody any good,” and the long-continued drought that has completely dried up the water supply has also brought the most bracing and brilliant of winter weather to us on College Hill. The days are fairly teeming with energy, and all the “folks” are tuned up to match the weather. Every afternoon the football field is still the scene of a great amount of enthusiasm and excitement in spite of the fact that the formal “season” for inter-collegiate games is over. The last two weeks have witnessed a most interesting series of inter-class games. The four preparatory classes and all the college classes except the seniors (who couldn't quite make up an eleven) all entered teams, and the various matches finally narrowed down to a close contest between the sophomores and the fourth year academy boys, at which the sophomores finally won out.

All of the student body that is not “otherwise engaged” at athletics indulges in military drill three afternoons a week. Mr. Scott and Mr. Lowe, who are the directors, have quite a respectable little army when they get out on parade, and the appearance of the entire student body is greatly improved since the acquisition of the new dark blue uniforms.

Among the students themselves the Christmas play has been the center of attraction for some time. It is becoming an established custom in the city of Hangchow that all the Christians, both foreigners and Chinese, shall gather together on Christmas afternoon for a great love feast and celebration. This year our college boys were asked to furnish the program, which they did by presenting a very clever and skillfully acted original play. You can't scratch a Chinese student without discovering an actor underneath and their presentations are really decidedly entertaining. They do the entire thing themselves with the exception of a few borrowed “properties,” and they do it extremely well. On this particular occasion, for the first time, an admission fee was charged, all the proceeds of which were turned over to the famine and flood relief work in North China. The Chinese faculty and students had already contributed nearly two hundred to the same cause, part of the amount being raised by voluntarily economizing on their food, the money thus saved being turned over to the relief fund.

There seems an earnest spirit of service among the students and teachers, and new

points have been opened up in the neighborhood, where they do voluntary Christian work on Sundays. At our last communion service one student joined the church and our two new deacons, Messrs. March and Dzu, were ordained. Our college church has contributed its share toward the General Assembly endowment.

The building operations on the campus are also going forward. The new Gamble athletic field is slowly but surely being hewed and pounded into shape, and it is going to be a fine spot eventually, with its careful grading and drainage, roomy football field and its well-packed fifth-of-a-mile running track. Up at the chapel the huge timbers that hold up the roof are all in place, and now the picturesque red tiles are being put on. Within the last two weeks the excavation has been begun for two new residences, one the Wheeler bungalow and the other the Carter memorial residence (the gift of the heirs of Mr. W. B. Carter, of Winston-Salem, N. C.), which is to be the home of the Wilson family.

At a recent called meeting of the Executive Committee of the Board of Directors of the college, a number of knotty problems were considered. One of the most difficult and also one of the most interesting of these was the question of some form of union with the Wayland (Baptist) Academy in the city. Our Baptist brethren are lamentably short of workers just at this time in this section and have absolutely no one to put in charge of this large and flourishing boys' school in Hangchow. They have asked the help of the college to relieve their immediate necessity, and to look forward to some permanent form of union or co-operation. Glad as we should be to help them out, such a request to a faculty already undermanned is a grave proposition. We trust that a happy and fitting solution may soon be reached.

The following quotation from the minutes of the Executive Committee cannot fail to interest our readers: “It was voted to appoint a committee, consisting of Mr. McMullen and Mr. Stuart, to bring to the attention of the Southern Presbyterian Board the fact that at present there are only two permanent representatives of this Board on the college staff, and to consult with them about filling these vacancies as soon as possible with permanent men.” It seems extremely unlikely that the Southern Church at large has been familiar with the facts of the case. Certainly those upon whose hearts the burden of our missionary responsibility rests have not realized that in



Tooker Memorial Chapel, Hangchow, China, in process of construction.

these critical times our one and only mission college in China has been forced to wait five years for two more permanent teachers. When Mr. Wilson came to Hangchow five years ago the college was asking for two more permanent members of the faculty. From that day until now there has never been a reinforcement, and a year ago Mr. Farrior left us to be put in charge of the Kashing High School. In the meantime we are now paying the salaries of two temporary teachers. The services of even the best of short-term non-missionary teachers cannot be compared with the steady cumulative influence and effort of a permanent man, and most of us feel sure that it is only because the young men of the Southern Church do not know our needs, that we are failing to get the proper response. Surely there must be some of our young men—trained scientists or educators it may be—who would covet the opportunity to work in this splendid growing college.

One of the most encouraging features that we have noted lately is the increasing interest and co-operation of the Hangchow College Alumni. The Alumni Association now has a representative on the Board of Directors, and there is great satisfaction in the recent news that enthusiastic branch Alumni Associations have been organized in Shanghai and Tokio. The Tokio Association, with fourteen members, writes to Mr. Stuart: "On behalf of the alumni, I can assure you that you have our best sympathy and prayers for the important work you are carrying on, and that we will do everything possible to keep up the good credit of our alma mater, and that we will try to encourage one another in this foreign land to live a clean and worthy life which our alma mater can be proud of."

We have recently had the pleasure of a visit from Mr. Sidney Gamble, whose father,

Mr. D. B. Gamble, of the firm of Proctor and Gamble, has always been a most generous friend and benefactor to Hangchow College. Mr. Gamble spent the summer traveling in West China with Mr. R. F. Fitch and other friends. He has been working in famine relief camps of North China during the autumn, and will join Dr. Sherwood Eddy in his spring evangelistic tour through some of the large cities of China. Mr. Gamble's visit was the occasion of a most delightful Hangchow College banquet, given at one of the Chinese restaurants in the city. Another guest of honor was the provincial commissioner of education, and the guests included members of the faculty, alumni and friends of the college. Addresses were in order, besides a most tempting Chinese meal, and the evening proved a very happy and profitable occasion.

The fifty-first annual commencement, which was held on January 19th, was a tremendous success. The baccalaureate sermon had been preached on the Sunday before by Pastor P. Z. Tsang, and a pleasant reception was given to the seniors and faculty by Mr. and Mrs. Stuart on the evening of the eighteenth. Commencement day was bright and comparatively warm, and seldom, if ever, in the history of the college have the guests from the city come in such numbers and entered so heartily into the spirit of the occasion. The commencement exercises were simple, brief and enjoyable, the chief address of the day being made by the Chinese assistant commissioner of education. Mr. Stuart opened the program with a few well-chosen remarks; prizes and honors were presented to the winners of the annual orators' contest, the best athletes and the champion inter-class football team, and diplomas were presented to the nine graduates. After a brief social hour and a cup of tea for the guests, the audience reconvened to enjoy a most creditable presentation by the graduating class of Julius Caesar, given in English. The boys entered into the spirit of the play very successfully, and the substitution of this form of literary work and declamation for the more usual orations and essays made a pleasing innovation. This large graduating class is a fine, upstanding group of young men, whose scholarship and morale has been a credit to the institution, and we are sending them out into the "wide, wide world" with high hopes for their successful attainment of the ideals that have been constantly held before them.

RAILWAY MISSIONS IN JAPAN.

MR. CHARLES A. LOGAN is evangelizing among the railway men of Japan. He has recently visited all the twenty-four stations along the Tokushima line with an evangelist.

The program was so arranged that he might arrive at the stations in the afternoon as much as possible, as the men are usually busy in the morning hours. The superintendents on receipt of this program sent it down the line with instructions to assemble the employees, the freight coolies and the track workmen in the station. Forty minutes' talk at each station was allowed and three stations a day were covered. The addresses were to be of an ethical character:

"but in every place, of course, we stated that we believe in 'the Lord Jesus Christ and that we knew that his life and power were efficient means of uplift.' The evangelist who accompanied me usually chose as his subject 'New Life' and laid emphasis on the truth that men must be born again, that they need the life of God

to come into their hearts to enable them to be upright, moral men.

"The stationmasters take notes on the addresses and report them to the superintendent and he sends them to headquarters. I saw quite a batch of the reports that had come in to him and told him that I expected they reported that our talks were strongly flavored with Christianity. He said that that was natural, for if he made an address it had the odor of the railroad; if a Buddhist priest made one it should have that of Buddhism, and of course the address of a Christian missionary ought to have the odor of Christianity.

"We left a copy of the Gospel of John in the hands of every one of the employees, and a copy of the 'Christian News' in the stations. For the most part the men heard us gladly, though there may be some who would not have come to hear us unless an order had come down from headquarters."—*Record of Christian Work.*

VISIT OF TWELVE JAPANESE SCHOOLMASTERS.

QUITE recently twelve Japanese school principals selected by the Educational Department of the Japanese Government from the middle schools in different parts of Japan, but financed by a Japanese magazine that has a circulation of 1,500,000, visited various cities in America, including New York, Philadelphia and Pittsburgh. Mr. K. Sasaki, principal of one of the high schools in Tokyo, was chairman of the party. These school masters received a special welcome not simply by educational and civic organizations, but by the Sunday-school leaders. They expressed the deep impression made upon them by the fact that America, while busy commercially, and in vast war preparations, was equally busy in social service lines and was emphasizing tremendously the spiritual. In Brooklyn, Philadelphia and Pittsburgh they had opportunity for a study of some representative Sunday-school so that they could observe at close range the intimate and necessary relationship between the public school and the Sunday-school in this country in the development of a rounded character.

In Brooklyn the party visited the Bushwick Avenue Central M. E. Sunday-school

and there sang the Japanese national anthem. They were interested in the graded work of the school, in the departmental divisions and the adaptation of program to the needs of the varying ages.

In Philadelphia they visited business, educational and historical institutions through the co-operation of Hon. John Wanamaker, Vice-President of the World's Association, the Chamber of Commerce and Dr. Garber, Superintendent of the Public Schools.

In the city of Pittsburgh, through arrangements made by Mr. H. J. Heinz, Chairman of the Executive Committee of the World's Sunday-School Association, the visitors were entertained by the Chamber of Commerce, the Board of Education and a committee of which Chancellor McCormick, of Pittsburgh University, was chairman. A dinner was tendered the guests at the home of Mr. Heinz, at which 130 guests were present, including some sixty educators of Pittsburg. The decorations and surroundings, a trip through the conservatory, where a monstrous chrysanthemum bush containing 684 buds was shown, reminded the visitors of far away Japan. Mr. Heinz presided and addresses were made by the President of the Chamber of

Commerce and by Pittsburgh leaders. The world-wide Sunday-school work was shown in a series of lantern slides. On Sunday the party was divided into four groups, and under escorts and with Japanese interpreters visited four of the large schools of the East Liberty section. The next day they were conducted through the steel works and other manufacturing plants of Pittsburgh, and the following morning they

arrived in St. Louis, where they were the guests of the Chamber of Commerce.

The intervisitation of Japan and America by these groups of educational and business leaders is exercising a very profound influence in promoting cordial personal relationships and a better understanding of the ideals and problems which are common to each country.

THE VALUE OF MISSIONARY INFLUENCE.

THERE was a time when missionaries were looked upon by diplomats and statesmen as trouble-makers or as visionaries. Young Men's Christian Association workers were often considered weak and a negligible influence in large undertakings. Today the Christian forces are recognized more than ever before as a power in national and international affairs. Some have indeed objected to the exemption of missionaries and Y. M. C. A. men from the draft, but those best informed see that the work these men are doing is as important as that of those in the army, the navy or the munition factories. The missionaries in Turkey, Persia and Egypt have been an incalculable force for the preservation of life and for maintaining the principles of Christian democracy for which America is fighting. In China they continue to be, as in the past, true soldiers of a better order of things, interpreting American ideals to the Chinese multitudes and helping to enlist the nation on the side of justice and humanity. In Japan the missionaries are perhaps the greatest factor in cementing international friendship, and in India and Africa they have been an incalculable blessing to Great Britain.

In all of these lands the missionaries have not only taught people of many races the truth, but they have also been the

trainers of leaders of the present generation. Who can estimate the extent of the influence of such missionaries as William Carey or Bishop Valpy French in India in the past or of Bishop Azariah and Dr. Bannerji today? Such men as Sherwood Eddy and C. T. Wang in China are worth more than diplomats and a regiment of soldiers. William Shedd and Dr. Packard in Persia saved numberless lives and have had more influence with the authorities than many professional diplomats. W. W. Peet has probably been the largest human factor in the preservation of the remnant of the Armenian nation.

So it has been in every land—the missionaries have been the greatest asset in the creation of a better understanding among different races and governments, the greatest trainers of coming leaders of the right sort among plastic peoples; the most diligent students and interpreters of divers languages and thought; the ones who have developed industries and the demand for the best things offered by civilization. They have also taught the Christian principles of righteousness, peace and good-will among men and of man's responsibility to God and dependence on Him. It is time that we recognized the prime importance of spiritual forces.—*Missionary Review of the World*.

BUDDHISM GAINS IN THE UNITED STATES.

BUDDHISM is a problem that somehow we in the United States do not think of as affecting us intimately, but one that may be comfortably left for foreign missionaries to tackle. It is rather startling then to learn that recently 1,200 Japanese were converted to Buddhism in one city alone, and not in the Far East at that, but in our own Los Angeles.

Seventy-four temples devoted to the worship of Buddha may not seem many for such a huge country as the United States,

but when most of those seventy-four are all in the region of the Pacific Coast it means that a center is being established from which the propaganda is carried forward. Naturally the easiest field is among the Chinese and Japanese. From them the religion spreads to the white races. In making a plea for Home Missions to deal with this and similar problems, a California missionary describes an interesting Buddhist meeting which he attended recently. It was packed with a large and

varied audience, many persons standing in the aisles during the entire service, which lasted from 2 to 5:30 in the afternoon.

First there was ovation to Buddha, made by a priest; then a presentation made to an image of the god by two little Japanese girls who ascended some stairs and bowed low. After that the meeting became secular in character and was turned over to the chairmanship of a Los Angeles citizen—and a former Christian. The speakers were a city councilman, most laudatory in his remarks; a citizen whose theme was that "all great teachers like Buddha and Christ were climbing a mountain, each from a different side of the hill, all bound for the same top, and in his opinion what they

should do was to quit quarreling and do more climbing."

Then there spoke a woman from India, a prophet from Persia, and the British consul. The last of the speakers was the Japanese consul, who said among other things that "Christianity should make a better study of Buddhism before pronouncing it superstition, that it had the same love and compassion that Jesus taught."

When Buddhism can draw into its fold men such as these whose influence is wide, and can pack a hall with men and women eager to hear their words, it seems that indeed the time has come for some more aggressive—what shall we call it, Home or Foreign Mission work?—*Spirit of Missions.*

DO YOU KNOW—

1. Some reasons for special thanksgiving?
2. What special and much needed work is being done for Latin-America? By whom?
3. Of a special need of the North Brazil Mission?
4. Whether or not our one medical missionary in Brazil is a busy man?
5. What can be said of China's foreign trade?
6. What is even a greater menace to China than the opium trade, and what is being done to thwart it?
7. What encouraging work is being done by some of the laity in China?
8. What the influence of the Christian Church in China is?
9. What work in Cuba deserves special mention?
10. Some of the results of the Evangelistic Campaign in Japan?
11. What bodies constitute the General Assembly in Korea?
12. What of the food situation in the Congo?
13. How many volumes made up the Bible of Rome?
14. If our missionaries have a "servant problem"?
15. Of an excellent resolution made by the Tokio Alumni Association?

SENIOR FOREIGN MISSION PROGRAM FOR MAY, 1918.

Arranged by Miss Margaret McNeilly.

Topic—General View of the Field.

Hymn—Come Thou Almighty King.
 Scripture Reading—Matt. 28:16-20.
 Prayer—Thanksgiving for the blessings of the year. Petitions for the great needs of the fields.
 Minutes.
 Roll Call—Answer with an item of missionary interest.
 Business.
 Offering.
 Solo—Selected.
 Quiz—Do You Know?
 Topical—
 Monthly Topic:
 How the War is Affecting Us in the Congo.
 Walking About in the Bible.
 Discharging the Cook.

Hymn—Selected.
 Prayer, closing with the Mizpah Benediction.

SUGGESTIONS.

Appoint several women to give the Monthly Topic. Each one should condense her part, giving the outstanding facts.

"Discharging the Cook" could be given as a dialogue, thus introducing a little fun into the program.

The Quiz could be used for roll call if desired.

The needs of the work as brought out in the Monthly Topic, should be made the subject of special prayer, not only for the meeting, but during the months to come.

SUNDAY-SCHOOL EVANGELISM IN CHILE, EGYPT AND CHINA.

At this time, the beginning of a new year, when most of the churches in the home land are giving special attention to soul winning, it is of special interest to note reports which come from some of the field secretaries of the World's Sunday-School Association. Just three are mentioned here, though equally inspiring word comes from the other countries where the World's Association is active.

Rev. George P. Howard has been on a Sunday-school evangelistic tour in Chile and states that on the first evening 412 were present and at the end of the week 828 were crowded into the church in Santiago. As a result 150 new converts were gained, who are promptly put to work winning others. In Egypt there is progress in many parts. A revival has begun in Wad Madani through the special ministration of Rev. Ibrahim Girgis, Sudan Secretary of the World's Association. He held an afternoon service for women and one for children on alternate days, and an evening service daily for men. He visited twenty homes in Wad Madani and had prayer in every one. He also spoke to the classes in the government school. Mr. Girgis tells the following interesting incident: "The chief clerk in the railway office in Wad Madani attended the meetings held every night during my stay in the town. He used to come earlier than the hour on which the service commenced, and began to bring others with him. Evidences of Christ and the new life appeared in his face and in his mind, though he did not

publicly join the church. He asked me to get him Bible study helps and sermons. When I left the town many came to see me off. One man caught my hand, led me aside and said: "I wish to tell you about the work of God's grace in the chief clerk. Last night after the meeting he came and spent a long time in our house in prayer. He is resolved to serve God even if he has to leave his government post in fulfilling his purpose."

In China the Sunday-School Union, through its secretary, Rev. E. G. Tewksbury, who is the field secretary of the World's Sunday-School Association, is carrying forward very definite evangelistic work, especially in co-operation with the China Continuation Committee. Particular work was accomplished in two summer conferences and in other conferences in Peking, Tientsin, Hangchow, Nanking and Shanghai. These conferences are a part of a great setting up campaign to vitalize the church and to prepare for the coming evangelistic campaign with Sherwood Eddy as the leader. The Sunday-school, church and Y. M. C. A. leaders are linked in this work. Definite individuals are assigned to special work in these city conferences. The particular activity of Mr. Tewksbury is to visit each church, holding personal interviews with the pastor, Sunday-school superintendent and church leaders, urging that personal evangelism become a permanent feature of the Bible Class work. The "Adult Bible Class Movement" will receive great impetus from such campaigns.

BOOK REVIEW.

ALICE GORDON GULICK. Her Life and Work in Spain. By Elizabeth Putnam Gordon. Pp. 233. F. H. Revell Company. \$1.50 net.

Mrs. Gulick was a graduate of Mt. Holyoke and wife of Rev. William Hooker Gulick, a missionary of the American Board of the Congregational Church. The outgrowths of her work in Spain were the Institute Internacional in Madrid and the Colegio Internacional in Barcelona, both dedicated to Christian higher education.

The story of this devoted and gifted woman is interestingly told in this volume by her sister.

PROGRESS OF CHURCH FEDERATION.

By Charles S. MacFarland, General Secretary of the Federal Council of the Churches of Christ in America. Pp. 191. F. H. Revell Company. 50 cents net. A spirited account of what has been accomplished since its inauguration by the Federal Council of the Churches of Christ in America.



MISSIONARY CHIMES.

INDIA.

DO you hear the muffled bells of India sending out the moans and sighs from the homes and hearts where the love of Christ is still unknown? Is there hope for such as these?

Response: John 3:16.

CHINA.

The chimes of China echo out the wails of many a child heart, and the great need of the uplifting love of Jesus, to give them hope and comfort. Can God's love extend to the millions of China?

Response: John 3:16.

AFRICA.

From Africa's darkened land the knell of sorrow rings out. It comes from martyrs' graves, from the ravages of rum and slavery, from the few and faithful workers. Is there help for the perishing ones of Africa?

Response: John 3:16.

KOREA.

It is not the sweet-toned Sabbath morning bell sounding out from many a church spire that you hear from the land of Korea. It is a call for helpers, for your money, and your prayers. O send the gospel to the perishing ones in Korea!

Response: John 3:16.

SOUTH AMERICA.

The sounds from many bells ring from South America. They echo sad refrains of superstition and fears, of image-worship and degradation, of poverty and heartaches. O can there be comfort in God's love for such as these?

Response: John 3:16.

MEXICO.

So, too, the bells send forth their sad strains from Mexico, the land where the people worship images and pictures instead of the one true God. Is there hope for the miserable ones of poor-sin-darkened Mexico?

Response: John 3:16.—*Adapted from Missionary Record.*

SOLDIERS OF THE KING NEEDED IN JAPAN.

THERE are many, many people, in their reading on Japan or their thoughts of this nation, who think it is a true fairyland; and well they might when they see the green mountains, the sparkling rivers, and the beautiful lakes. To see a chrysanthemum display, or to stand under a lavender wistaria vine with the flowers a yard long, or to sit beside an iris pond and gaze upon some of the largest, most delicately colored flowers I have ever seen, are indeed sights long to be remembered.

Some folks don't like to have this view spoiled by opening the back door; but that's just exactly what I'm going to do. You may not see beautiful sights, but you'll see life as hundreds of people in Hiroshima. Japan, live it.

Never a day passes but that we see children running, playing, or sitting in the streets, but always with a younger child tied to their backs. And actually it is a question sometimes which is the baby and which the "little mother." They swarm



Elizabeth Trent McLauchlin, daughter of Rev. and Mrs. W. C. McLauchlin, Sutsien, China, aged two years.

the streets because there's no other place to go. The houses of the ordinary families are very small, sometimes scarcely large enough for all to sleep on the floor, and built in such a way as to give absolutely no playground. They jut up to the street in front; and although the poorest usually have a little "garden" at the rear, yet a Japanese garden is only a spot of beauty and never made for usefulness. So there's

no place for the children to go except the street, and that's their salvation; for if they were cooped up in these small, dark rooms all day, in a short time there would be no children who needed playgrounds.

Men also are put to tasks too horrible to mention and so severe that all life is crushed from them, and they merely exist—trying to satisfy human hunger with nothing but the poorest and scantiest of food, with nothing in the world to make life worth while.

It is bad enough that many of the people are poor and ignorant and oppressed, but the saddest feature of all is that they go to the priest for help and are given worse than nothing. Naturally such living brings on much sickness; and I wish all of you could have been with me one night as I stood in a temple yard watching the "lame, the halt, and the blind" seeking for relief. Many sat on the temple floor before the pompous priest, saying the same prayers over and over again, clapping their hands, and expecting help. One old woman paced back and forth in the temple yard, stopping each time she came to the temple steps to clap her hands and offer a prayer. She had a singsong prayer which she repeated while walking.

One man who evidently had trouble with his eyes paced back and forth in a similar manner, chanting his prayer until he came before the temple, where there was a box arrangement in which were hung about a hundred wooden pegs, and every time he stopped before this he would mutter a prayer, move one of the wooden pegs to the opposite side, and resume his walking. Such comfort! They truly need the gospel of the Great Physician. How much Jesus needs volunteers in Japan!—Young Christian Worker.

A NEW ROYAL AMBASSADOR SONG.

(Tune: "Stand Up For Jesus.")

To boys of every nation
A message glad we bring,
Come, join our royal order
And serve our mighty King.
Ambassadors of Jesus
Our glory 'tis to be!
We live to bear his tidings
And set his people free.

In Africa's dark jungle,
Beneath Arabian palms,
Where Fuji looms majestic,
And Buddha asketh alms:
In Mexico's red battle,
In China's waking day,
We'll speed the Master's coming,
We'll make the King's highway.

To beds of pain and anguish
We'll send his servants, dear,
Wherever men are dying
We'll give his word of cheer:
And helpless little children
We'll keep from want and sin,
Where Satan's hosts are ruling
We'll bring his kingdom in.

Come, boys, the Master needs you,
There's work for you to do,
The world to win for Jesus:
Who'll follow him? Will you?
The angels thrill to listen,
The time is slipping by,—
Who goes upon his mission?
Who dares? Shall you? Shall I?
—Mary Livermore.

JUNIOR FOREIGN MISSIONARY PROGRAM FOR MAY, 1918.

Arranged by Miss Margaret McNeilly

Topic—Children of Other Lands.

Song—A New Royal Ambassador Song.

Scripture Reading—John 3:16.

Prayer.

Minutes.

Roll Call—Answer with the name and location of a foreign missionary of our Church.

Business.

Collection Song and Offerings.

Responsive Service—Missionary Chimes.

Review of the Fields.

A Call to Arms—Soldiers of the King Needed in Japan.

Song—Selected.

Close with a chain of prayer.

SUGGESTIONS.

Let the Band recite the Scripture Reading together.

In the Responsive Service, the leader or a member of the Band should read the paragraph and ask the question, and the entire Band respond with the text.

It would be well for the leader to prepare a number of questions on the various fields, and distribute them several days before the meeting, so that the children can look up the information; or she might ask different members of the Band to tell what they know of each field; preparation not being made beforehand.

Have the children engage in the chain of prayer, if only a few words.

“COMING AMERICANS.”

A LONG time ago our forefathers came to America. Some came from England, some from Scotland, some from France, some from Holland. Some of them came because they were not allowed to worship God as they wished to. Some of them came because they were oppressed politically, and did not have freedom at home. And some of them came because they were poor and could not get enough to eat and to wear, and wanted to find some place where they could make a good living.

They were English and Scotch and French and Dutch when they came, but after they were here a while, they were just Americans.

After our country fought and secured its independence and became a nation, people still kept coming, and now they were called immigrants. But they came just a few at a time and they stayed on the farms, and no one thought much about it, for they soon learned the language and became just like the other people.

A few years ago people from Italy and Syria and Greece and Russia and many other places began to come, some for one reason and some for another. The Jews from Russia came because they were not allowed to worship God as they wanted to, and some of the Armenians and Syrians came for the same reasons.

Some of the Russians came because they could not have political freedom at home; but most of them came because they did not have enough to eat at home, and wanted to do better. So you see they came for

just the same reasons that our forefathers came.

But because they are so different in looks and manners and speech, we don't like to sit next to them in school, and we don't always invite them to come to Sabbath



A Little French Lassie.

school. We really haven't treated them right. We don't call them Americans, but immigrants, and sometimes we even call them Hunkies and Wops. We call Italians Dagos, and we forget that no country has ever given so much that is beautiful to the world as Italy has given. Beautiful pictures, beautiful statues, beautiful music, beautiful literature.

They all of them want to be Americans,

but they don't know how; and the best way we can show them is to be friendly with the children in school, and tell them about what America means; to get them to come to Sabbath school, and learn about God, for some of them don't know about Him. We must show them that America is the most wonderful land, because she is a Christian land, and wants all her citizens to be Christians, too.

SONG OF THE STEERAGE.



Two Little Steerage Passengers

Sing a song o' sailing,
sailing o'er the sea,
Little folk and big folk, a
motley company;
All with courage splendid
leaving home to go
To a stranger country, far
from all they know!

May the Father guide them—may He guide
us, too,

Teaching us to teach them what is good
and true;

Helping us to help them citizens to be
Of our splendid youthful country of the free.

Best of all, to be blest citizens, at last,
Of that heavenly country, with life's voyage
past!

—Selected.

WAR TIMES AND WAR WORK AT ENSLEY.

MISS AGNES AVERYT.

IN spite of the terribly cold weather, and the difficulty of getting fuel which has hampered us in every department, the work has been moving forward.

War changes are unsettling, too, but Miss Edwards has been successful in establishing some work for the boys, which we have needed so much and for so long a time. Then the work with the mothers is much more extensive than any done heretofore. Of course, none of this escapes the notice of the priest. Any unusual activity on our part is sure to be followed by the dropping out of some promising child, because the "father" forbids him to come. Then we have to slowly win him back.

The Red Cross class of the Sabbath school is composed of girls from eight to thirteen years, and they meet on Wednesday afternoons for sewing. They cannot do the sewing without a great deal of direction, so we undertake to have each one make one article per month for the Red Cross. They have made several sets of handkerchiefs for the soldiers, and on one set, in addition to the hemming by hand required, they embroidered a red cross in the corner of each.

Before Christmas each of the sewing class girls had made as a Christmas present for her father a handkerchief with an American

flag about two inches square in the corner.

They are always ready to make something for the baby, so this week's Red Cross work is to be a suit of clothes for the babies in France, the first short clothes. We talked about it after Sabbath school, and they all readily promised to work on them.

The people are all fairly prosperous, for there is work for all and very good wages. Yet what is prosperity for them would be abject poverty for us. Just now they are besieging us to teach them to make cornbread, as they do not know. Sicilians eat whole wheat bread in their native country. Miss Edwards has war bread demonstrations, and I go to their homes and show them when I can.

We are doing war work in knitting, too, and in every way we can are trying to train them up to be good Americans and good Christians.

It is here, just as in the whole Home Mission field, a season of unrest and uncertainty, shortage of workers and material, and perplexity as to what we may do. All we know is to continue sowing the seed according to the light we have.

And just here I might say that we have an opportunity of sowing seeds by books and papers as we go along the streets on

Sundays. Many of the children who will not come to Sabbath school will ask for papers or colored cards. A lady in North Carolina sent me a large box of the colored primary cards which the children of her church had saved to send to this mission. These are especially useful to send to the children who are sick, or who cannot come because their parents are sick.

If you have good books lying on the shelf unused, you can at such a little cost send them out to do missionary work among those who are yet in heathen darkness, in our own home land.

Ensley, Ala.

(Miss Averyt says they can use books of Bible stories and school books, especially readers with Scripture selections. Baldwin's Second, Third and Fourth. Readers have good selections. Any good histories and geographies, good story books for girls, and Boy Scout books. Of course, in sending



Making Soldiers' Handkerchiefs.

you will want to prepay carriage, either parcel post or express. Send to Miss Agnes Averyt, 2309 Avenue F, Ensley, Ala.—*Literary Editor.*)

JUNIOR HOME MISSION PROGRAM FOR MAY, 1918.

Prepared by Eleanora Andrews Berry.

I know that the Master commanded:
 "Go, bid all the nations to come!"
 But those who will carry the message
 Must be given the gospel at home.

And the sooner his glory will reach those
 Who sat in darkness before,
 If you faithfully garner the harvest
 That lieth in front of your door.

—Selected

BUILDING OUR NATION.

1. Hymn—As a Volunteer.
2. Prayer—That boys and girls who are to be the citizens of tomorrow may be reached by the Church today, and led to Christ, that the nation which they are to compose may be a Christian nation.
3. Plans and Specifications for Building—
 1 Cor. 3:9-23.
4. America's Foundation.
5. Material Now at Hand.
6. The Chief Cornerstone—
 What Our Church is doing among the foreigners.
7. Song of the Steerage. (Tune, Scatter Sunshine.)
8. Recitation—Ellis Island.
9. Building Our Nation in War-time.
10. Our Little Foreign Neighbors.

11. Prayer—That our little foreign neighbors may know that we are building on the chief cornerstone, by the way we treat them, and will want to know Christ because they know that we are followers of him.
12. Hymn—O Beautiful for Spacious Skies

Notes:

4. A talk by leader or some grown person on the principles on which the United States was founded as a nation.

5, 6, 10. Send 10c. to 1522 Hurt Building, Atlanta, Ga., for leaflets on Foreigners in America; see also articles in this issue, and abstract of Annual Report.

12. Copies sent on request, from 1522 Hurt Building. Find out where the nearest foreigners live, and plan some definite work to help them, and to bring them into Christian contact with our American people.

AMERICA - A FIELD - A FORCE

HOME MISSIONS

REV S. I. MORRIS D. D., EDITOR,

MISS ELEANORA A. BERRY, LITERARY EDITOR
HURT BUILDING, ATLANTA, GA.

Topic for May: *Foreigners in The*
United States 

MISAPPREHENSIONS CORRECTED.

W RONG impressions once that they find lodgment in the mind are practically ineradicable. The attempt to correct them is like trying to erase writing from white paper. Always there is some mark remaining which defies the eraser. Although not sanguine of great success, yet another effort is hereby made to furnish the Church a correct understanding of the present status of things involved in these misunderstandings.

1. The impression still prevails that the larger part of Assembly's Home Mission funds goes to the West. This impression is due to the fact that it was true ten years ago, and the error still lingers in the minds of those whose indifference to the subject is the explanation of their lack of information. Ten years ago the chief responsibility of Assembly's Home Missions was the West, but the whole situation has been completely changed in the past few years by the development of the country, the complex problems arising, and the consequent growth of the work.

In public addresses by the secretaries, in Annual Reports, and in leaflet literature, information has been furnished the Church, "precept upon precept," stating that comparatively a small percentage of the money raised in the East for Home Missions finds its way across the Mississippi. It is true that increasing appropriations for the West are annually made by the Executive Committee, but on the other hand larger requirements are demanded each year in the way of self-support, until the West has gradually approached self-support, without feeling the burden of the increase. In round

numbers, Louisiana, Arkansas, Oklahoma and Texas draw in the aggregate nearly \$50,000; but their contributions to Home Missions reach approximately \$40,000. Consequently the West is not now receiving aid from the East to any appreciable extent, and there are at present Synods in the East drawing more heavily on the Executive Committee in proportion to their contributions than those in the West. As it is so extremely difficult to correct misapprehensions, will not each reader of this statement assist in circulating these facts, in the interest of justice to the cause of Assembly's Home Missions and to the West?

2. Equally harmful is the misapprehensions as to the distinctive character of Assembly's Home Missions. The confusion everywhere prevalent justifies this effort to expound the whole subject of the missionary operations of the Church. The subject is divided into three parts, absolutely and essentially distinct from each other. On the one extreme is the department of Foreign Missions reaching "unto the uttermost part of the earth." The opposite of Foreign Missions is the work of Local Home Missions, that which lies within the bounds of the individual church, Presbytery or Synod. Between these two extremes lies the department of Assembly's Home Missions partaking partly of the character of each, a composite work, the connecting link between the two, but just as different from local Home Missions as from Foreign. The responsibility assigned to Assembly's Home Mission is the evangelization of the needy and exceptional classes—foreigners in our country who cannot be reached by the For-

eign Mission Committee, as well as negroes and other destitute classes which cannot be reached by local Home Missions.

Those, therefore, who request that their contributions to Assembly's Home Missions be expended in some particular Presbytery or Synod confuse this cause with local Home Missions. Assembly's Home Missions know no State lines or Synodical boundaries. It takes care of need anywhere and gives the preference to the most appealing cases and the largest area of destitution. As there are foreigners and pagans in all our Synods, why should not a missionary society or church, in sending its Foreign Missions funds to Nashville, demand that they be expended on the heathen in the boundaries of a particular Presbytery? If, however, the Foreign Mission Work abroad is never once confused with Foreign Missions at home, why should Assembly's Home Missions be confused with local causes? It is seemingly impossible to impress some in the Church that Assembly's Home Missions has a sphere as distinctive as Foreign Missions, and exists for the sole purpose of bringing the whole Church into co-operation for fellowship in a common service in behalf of certain dependent classes, which could not be reached by any Presbytery or Synod acting separately.

3. Still another wrong impression does this cause incalculable damage. In the distribution of the benevolent funds according to the Assembly's schedule of percentage many sessions and treasurers pay but little heed to the repeated and urgent instructions of the General Assembly, insisting that the 27 per cent. (small enough at best) be not divided with local Home Missions. After deducting large pledges and obligations for local causes and institutions, the benevolent funds for the fourfold work of the Assembly should be distributed strictly according to the Assembly's financial plan. No other cause in the Church has its percentage divided with other things except Assembly's Home Missions. Why should this one cause be always made the scapegoat and robbed persistently to make up deficits for other departments? Has not the time come for the Church to cease treating one of its greatest causes as an orphan or a stepchild? Why should not the Church open its eyes to the splendid character of the work done by Assembly's Home Missions and recognize it as perhaps the greatest factor in the expansion and growth of the Church and give it the love, loyalty and enthusiastic support it deserves for its work's sake and its boundless possibilities for promoting the cause of Christ?

HOME MISSIONS AMONG THE IMMIGRANTS.

REV. OMER S. THOMAS, *Home Mission Secretary of the Christian Church.*

THE immigrant call is one of the most human calls there is in the work of Home Missions. Almost all of them are poor, many of them are ignorant, and scarcely any of them have any knowledge of our language, especially those who come from non-English speaking nations. However, they are most hopeful for the life that has been pictured to them in such glowing colors by those who have sought to get them to come to this land of promise.

The greatest handicap they have to meet is the language; hence it becomes one of the greatest points of contact for reaching many of them. People who cannot converse together naturally cannot have much sympathy with one another. The lack of ability to converse isolates the foreigner from the fellowship that might be most helpful to him. He naturally seeks his own kind, and thus we find them in colonies where they keep their old habits and customs, little caring to become Americanized.

Mangano, in his book, "Sons of Italy," tells us that there are in the labor camps over this country many university students

and men of the better walks of life in Italy. They are there because of their lack of the knowledge of our language.

Once they have learned the language they will rapidly rise to better positions. Therefore there is a great desire on the part of many, especially the leaders, to learn to speak our language, and it becomes a strong point of contact by which they may be reached for the Church.

The immigrants are here to stay, at least more than half of them, and they will sooner or later become citizens. They are going to receive their ideals and their ideas of American citizenship from certain definite sources in this country. Many of them have come for a larger freedom; and because they do not understand the difference in this nation and their own, anarchy appeals to them. Rabid socialism and anarchy may be the only forces that enter into the lives of many to make American citizens of them. In every city where so many of them stop, they may find societies which are teaching these things, and teaching them in their own language.

Another force that is glad to Americanize the immigrants is the corrupt political. Men of influence of their own nationality are secured to become the machines of the corrupt political boss. From such a source as this many of these men secured their conception of the government in which they live. To them it has no high ideals, no unselfish motives. It is a power to beat if possible, but that more often robs and grafts. It is nothing worthy of respect. What a sad thing to allow the corrupt politician to mold the immigrant into the American citizen!

Another force that is to be reckoned with is that of the Catholic Church. They have, in many instances, been able to keep the immigrant in ignorance and superstition in the old country, they are doing all they can to keep them in their parochial schools and churches in this country, and to keep them in ignorance of the things which will free them from superstition. To thousands of them the Bible is a closed book.

The attitude of the Church to the immigrant must change from that of prejudice and indifference to that of interest and sympathy, if it is to be the greatest force in most truly Americanizing and Christianizing the stranger within our gates. The first step toward this is to study the immigrant, and to study him with open, rather than prejudiced minds.

The Home Mission study book for this year is a study of the Italians in America. If every church would take up a study of that book in a systematic way, there would be a better understanding of the immigrants of that nationality against which there is perhaps the greatest prejudice. With understanding there is sure to go sympathy, so that a desire to assist them could be created.

In many of our churches it would be possible to organize classes for the study of our language. Once having a class formed it is only a step to teach them other things beside English, something of our history and government, the truths of God's word. Having gained their confidence it would be possible to direct their thought and activity to a very large degree. Why do not many of our Christian Endeavor societies take up some real Home Mission work like that? It is most important that the Church do the thing that will be done by other and sometimes vicious agencies if it is neglected by the Church. The second generation is getting the English in the schools, and that is giving to the Church the great responsibility for conserving the results of what they are doing for these people who are to have such a large part in our nation.—*The Christian Missionary*.

INTRODUCING THE CHRISTIAN HYPHEN.

JULIUS HECKER.

TO eliminate the dangerous hyphen, we must introduce the Christian hyphen. What we need more than anything else is Christian-Americans. America owes its wealth and strength to the willingness of the immigrant to do the menial labor. Will America take without sharing the products of the common toil? Will she take from the stranger his brawn and brain, his health and strength, and not share the fruits of Christian civilization and culture?

Let us be mindful of Phillips Brooks' injunction:

"Preach or perish.
Teach or tarnish.
Evangelize or fossilize."

If it is our task to Americanize and evangelize the immigrant, the question arises how to do it? How to approach these various types of people with the Christian mes-

sage? How to evangelize, for example, the Russian anarchist and atheist? It is possible to reach them all. It has been my experience that this can be done. The rule to be adhered to is: First, Fear not the truth, no matter where it is found. "The truth shall make you free!" This was Christ's program.

Secondly, Get the point of view of the people. Go into their prejudice, their isms, and then lift up Christ before them. Fear not! All people are hungry for him—they all will be drawn unto him. Above all, have the right motive. If we do this work as a means of self-preservation, or out of cold duty, saying: "What shall become of us if we do not evangelize?" we shall fail. But if we go, drawn by motives of love as St. Paul was when he said, "The love of Christ constraineth me," we shall be successful, for love never faileth.—*Men and Missions*.

ELLIS ISLAND.

C. A. PRICE.

They come, they come, one treads the other's heel,
 And some we laugh and some we weep to see,
 And some we fear; but in the throng we feel
 The mighty throb of our own destiny.

Outstretched their hands to take whate'er we give,
 Honor, dishonor, daily bread, or bane;
 Not theirs to choose how we may bid them live—
 But what we give we shall receive again



Immigrants at Ellis Island.

America! charge not thy fate to these;
 The power is ours to mold them or to mar,
 But freedom's voice, far down the centuries
 Shall sound our choice from blazing star to star.
 -Scribner's Magazine.



THE YEAR IN TEXAS-MEXICAN PRESBYTERY.

REV. R. D. CAMPBELL.

IN one most important respect the situation concerning the Texas-Mexican Mission is the reverse of what it has been for several years past. The tide of immigration has turned and is flowing back toward Mexico with greater volume and rapidity than it had ever flowed Texasward. In fact, among a very large element, it has been little short of a panic to get back across the Rio Grande. Families that owned little homes or some other property have sold for barely enough to buy their tickets to the border or to pay the expense of an "overland" trip.

Three things have seemed to co-operate to cause this hurried exodus: First, the severe drouth that is afflicting this part of the country. Nineteen hundred and seventeen has been the driest known for forty years; in large sections the crops have not

been worth the gathering, while seed and labor have required a great outlay; thousands of Mexican renters and laborers have had to seek a livelihood elsewhere.

Second, a misunderstanding of the draft regulations, along with a morbid fear of military service, have especially affected those families having sons within draft age.

On the other hand there has been a marked improvement in political affairs in Mexico that has tended to draw the people to their native land, especially those who had refuged here to avoid the unsettled conditions of former years. For months there has been a constant stream of people traveling by rail, in all kinds of vehicles, and on horse or burro back, some on foot, all with their faces set toward Mexico.

As to the evangelical Mexicans thus forced to change their abode, we doubt not that

their presence and efforts will bring a spiritual blessing to many a dark place in Mexico, hitherto without the gospel light.

We can but wonder concerning those who have recrossed the Rio Grande untouched by the blessed evangel while sojourning in Texas! Has not our day of opportunity for them passed? Are they not returning to haunts and environment that bind them, as with fetters, to their former manner of life and belief? Are they not saying, "No American careth for my soul?" The small and scattered band that compose the Texas-Mexican Presbytery undoubtedly did put forth special efforts and a number of friends heartily seconded their undertaking, but did any one of us measure up to his responsibility and opportunity? In fact, can the Christian public of the United States continue longer to ignore or to neglect its supreme duty to our needy neighbor, Mexico, and the two millions of her blood and language who dwell within our borders?

Let no one believe that these unsettled conditions and losses in membership have had a discouraging effect upon the workers, or that, in many respects, the work has not prospered, and in some places actually increased numerically? These times of trial are not without their blessings. Our people have come to the help of the cause

as they might not do under other circumstances.

The financial situation with us has called for what would seem to be the extreme of sacrifice on the part of most of our men. This shortage in finances, also continues to be the chief cause for losing very valuable workers, not to mention the impossibility of employing additional ones who are earnestly desiring to cast in their lot with us. The writer holds three unanswered letters now from men who should be actively engaged in this work. The task of financing the work becomes more difficult each day, even on its present footing. Humanly speaking, relief along this line is imperative. Is it too much to hope for that it may be made a matter of concern and prayer and of liberal giving on the part of our Presbyterian Christians all over the South and more especially in Texas? The Mexican ministers of the Texas-Mexican Presbytery constitute one of the most faithful, efficient and consecrated bands of workers to be found anywhere in the kingdom, but there is a limit to their endurance and that limit may not be far off.

With a deep sense of gratitude to God we recall the past and with an abiding faith in the Lord of the harvest we look to the future.

San Antonio, Texas.

THE CUBAN CHURCH AT YBOR CITY.

REV. J. F. WINNARD, *Superintendent of Home Missions.*

WHILE the Presbyterians were slow in starting missionary work among the Cubans of Ybor City, they have been making good progress since beginning the work less than ten years ago. In both material and spiritual things there has been a marked increase all along the line.

Starting in a small way in rooms in a

small cottage, the work grew until it was necessary to take larger quarters in a vacant store room. After about two years in this building the Presbyterians of Tampa raised the money to put a temporary building on the lots that had been purchased by the Assembly's Committee of Home Missions. This building served to good purpose, as far as room was concerned, but everything pointed to the necessity of a new building along modern lines, that would be better suited for the work we were endeavoring to do among the Cubans. It took nearly three years to raise the necessary funds for this new building, but with the splendid assistance of the Florida women, and a liberal donation from the Assembly's Home Mission Committee, a fine brick building two stories in height, and well arranged for all church and missionary purposes, was dedicated last November, free of all indebtedness.

About the first of January the Assembly's committee advanced the money that the old mission building might be remodeled into a manse for the use of the minister in charge of the work. This was completed the first of February and is now occupied



The Manse at Ybor City.

by Rev. Eladio Hernandez and his family. The money invested in the manse by the Assembly's Committee is to be repaid during a period of years.

The Sabbath school enrollment this year has been 289, with an average attendance for the year of 85. The average attendance at the preaching services Sabbath morning and evening has been 33. The prayer meeting is held on Wednesday at the different homes, average attendance 16. A testimonial meeting is held the first Wednesday of each month, attendance 25. The Christian Endeavor Society meets on Wednesday, with an average attendance of 29. Teachers' Training and Bible Class is held on Friday, average attendance for the year 12. The Infantile Society meets on Monday afternoon, attendance 16. In addition to these regular services, many special meetings are held from time to time, with attendance varying from 20 to 210.

Of course, not much can be expected from the church in the way of benevolent offerings, but last year their gifts to all causes totaled \$98.96. The congregation has lined up on the \$3,000,000 campaign and will endeavor to do its part.

The total membership at present is thirty, six of whom have been received since the first of January.

This work has many friends throughout



Rev. and Mrs. Hernandez and their little girl.

the Assembly, and is proving worthy of this friendship and the offerings made for its support.

Tampa, Fla.

A MEXICAN CHRISTIAN SOLDIER.

REV. WALTER S. SCOTT.

THESE are war times; we speak in military terms today. The bugle call of Mars has been heard in every home throughout the length and breadth of our land; the scarlet of war has tinctured every department of life. Soon, too, the little stars on our service flags will be covered with crepe.

At a window in the hall used as a chapel by the Mexican Presbyterian church of Taylor, Texas, there is a modest service flag displaying three stars. Three Mexican Presbyterians are in the American army! This awful world-war has invaded even this little fold of Mexican Christians and taken three of its members. Perhaps others may have to go.

I am going to tell of one of those three members, whom we will call Raphael, and I trust in speaking a good word in behalf of our work among the Mexicans in Texas, it may result "to the praise of the glory of his grace," for it is written with that intent.

Raphael had asked me to help him to en-

list in the Navy, but believing that it was a quixotic notion of his I did not exercise myself very much to help him. He went to San Antonio and there enlisted in the Army. The next time we heard from him he was hard at work drilling and learning English in a cantonment in Iowa. He is now "somewhere in Texas."

He is the only Mexican in his company, and notwithstanding his handicaps, is the peer of his comrades in service and deportment. They all know him as a Christian,

and as a Pro-Raphael, A True Christian.



testant Christian. When a member of his squad attempted to make sport of him for being a Protestant several of his comrades, some of them not Christians themselves, took up for him and defended him, though they said Raphael's conduct was enough to silence his tormentors. He has never been censured nor reprimanded by his superiors.

On meeting a Turk, the only man in his company who understands Spanish besides himself, he immediately showed him his Spanish Bible, and asked his opinion of it. The Turk declared it "Good." Raphael has bought several copies of English and Spanish Testaments to give to his fellow soldiers. He gave away many a Bible while he was with us here at Taylor.

No American could speak in higher terms of President Wilson, nor praise him as unstintingly; and I doubt if the average enlisted man has as clear a conception of the aim and purpose of our part in this world-war, or has as intelligent an idea of its righteousness as our Mexican Presbyterian soldier.

Our man is intensely fond of the religious side of army life. He writes one of our elders that however warm and spiritual the services are which we have here in our chapel, we are only on the borderland of religion; that we ought to see the enthusiastic services held in the Army Y. M. C. A. halls!

There is another side to his life, the human side; and in that, too, we see cropping out the evidences of his genuine Christian character. In a recent letter he confides in me that he has a sweetheart. He gives me her name and address. He asks me to notify her in case of his death, and to write her a comforting letter. Then he adds: "Try to prevail on her to accept Christ; and if you speak to her in gospel terms, it will remind her of the words I used to speak to her!" He had not married her because he would not be "unequally yoked." He wanted her to accept Christ as her Saviour whether he ever saw her again or not!

He did not forget the children of our Sunday school at Christmas. One of the gifts he sent was a mechanical educational toy to be given to the boy or girl who recited most Bible texts from memory at one time. Here again we see his good sense and his love for the word.

We sent him several useful gifts, and the Young People's Society of Christian Endeavor, of which he is a member, sent him a nice pocket Bible. He, in turn, sent us his large Bible to be used as the pulpit Bible in our chapel.

That we may know where this brother's treasure is, let me tell where his heart appears to be. In his first letter from the Texas cantonment he advised me that he had given my name to the authorities as his friend who should be notified in the event of his death, and also that he had given them instructions to send me the six months' salary that the Government pays over to the relatives or assigns of deceased soldiers. Then he instructed me that Elder Lopez and I were to divide that money into three parts. One-third was to be used for the current expenses of the church, another for the building fund, and the third to buy Bibles to give away to the Mexicans! "For where your treasure is, there will your heart be also." He recently sent us \$8.50 for the building fund.

Our little church has its "Honor Roll" with three names and the pictures of two of our soldier-members. It is a subscribing member of the Red Cross, and is giving a small amount monthly to it.

At the close of our "watch hour" service the last night of the year we had five persons to present themselves as candidates for membership, one of whom was a young Mexican in khaki who was in the city visiting relatives. We mean to follow him and if possible get him to accept Christ as the Captain of his salvation before he leaves for the trenches in France.

Taylor, Texas.

A RAY OF LIGHT IN THE DARK.

MR. SAM MAGGIO.

PERHAPS our Church has no greater responsibility than that of giving the gospel of light and love to the Italians—a people whose thoughts, words and actions are in bondage to a most slavish system of man-made dogmas and doctrines.

The Presbytery of Louisiana has many Italians within its borders, but only one work is regularly kept up. This is in Baton Rouge, and it is being supported by the Home Mission Committee and the Woman's

Department of the First Presbyterian church of the city. The work as yet is not organized and is carried on in a very small way, but with a ray of light here and a glimpse of truth there, the seed of the word is being sown, which will eventually bring forth fruit.

The work began about four years ago, when arrangements were made to have Mr. C. Russo come up from New Orleans to preach once a month to the Italians of

Baton Rouge. This continued for a year when it was thought necessary for the development of the plan to have a steady worker in the field. To this end Mr. Russo recommended Mr. Luxardo for his whole time, to visit and reach the home life, as well as to preach and teach in weekly services.

After a few months of unusual interest in the community, the work had a setback when Mr. Luxardo left rather abruptly with no one to fill his place. However, Mr. Russo came back and held the interested ones together until the Home Mission Committee could make more definite plans. The writer took up the work in January of 1916, and has gone in and out among his people in their homes and business life, overcoming their prejudices and encouraging them in their doubts and discouragements.

It would seem that the Italian is not altogether in sympathy with his American brother, because the American has not always shown the attitude of sympathy for him, and it will take time and constructive service to convince him that "we all be brethren" and that we are all one in Christ.

The colony in Baton Rouge is small, only about 125 adult men or 500 with women and children. The preaching services are held weekly in the First church. Several adults and children have been baptized, and some members among them will soon be added to the church. Much good is being accomplished, even without an organized



Mr. Sam Maggio.

Italian church, in giving the gospel in all its simplicity and purity to this proud, sensitive and aspiring people.

Baton Rouge, La.

DARDENO DABIA.

Swarth is the face of him,

Lowly the race of him,

Only a peon, in seeming, a clod;

Oh, but the heart of him!

Courage a part of him—

Humble his path, there a hero, he trod.

Calloused hands, ready,

Every nerve steady,

Keen eye alert, and each muscle astrain;

Who minds the skin of him?

Proud to be kin of him,

Smiling at death, and a fillip for pain.

Rushed he to danger,

(Fear to him stranger)

Offered his life, that another might live.

Peon, we greet you, sir,

Honored to meet you, sir,

You offered all that the bravest may give.

—Selected.

ABSTRACT OF ANNUAL REPORT OF THE EXECUTIVE COMMITTEE OF HOME MISSIONS FOR YEAR ENDING MARCH 31, 1918.

Financial Survey.—For a period of years the increase over the previous year has been so remarkable as to win the unqualified commendation of the General Assembly; but the past year breaks all records, showing an increase in contributions from every source—Churches, Sabbath schools, societies, individuals and legacies. The total amount received for the year was \$233,990.73, an advance of \$40,627.25 over last year, which has enabled the Committee to wipe out the indebtedness incurred in 1914, due to the unexpected financial crisis provoked by the sudden European war. This gratifying gain is, however, more than offset by the reduced purchasing power of money. The missionaries, while receiving the full salaries promised according to the schedule of previous years, are nevertheless embarrassed by the high cost of living. It is equivalent to reducing their salaries almost 50 per cent., instead of the increases of 25 per cent., which the Assembly approved three years ago. Consequently their present salaries are nearly 75 per cent. below the judgment of the Assembly in estimating their needs. While there is, therefore, no unmet obligation from the viewpoint of appropriations and promises, there is a tremendous moral obligation outstanding due the men by reason of their embarrassment and the insufficient reward for their fidelity and arduous labors.

Some, giving the matter but superficial consideration, have concluded the need was overestimated, because the Committee managed to carry on the work without involving the Church in debt; but they have overlooked the cost to the missionaries who have sustained the loss, and the cost in the efficiency of service due to the lack of adequate equipment for conserving results.

Specials.—A disturbing factor is the persistent and growing tendency, repeatedly discouraged by the Assembly on the part of churches, societies and individuals, requesting that their gift be diverted to some special object of the budget of appropriations. In most cases the object is good and worthy, but it constitutes as a committee on appropriations the donors themselves, who from the nature of the case are unacquainted with the relative and frequently more imperative needs of other places. Those thus favored by "specials" are given undue and occasionally unjustifiable advantage over their brethren in other spheres of service.

Distinctive Character.—The desire for "specials" involves the whole subject of the distinctive character of the missionary obligation assigned to the Executive Committee. Assembly's Home Missions knows no such boundaries as State lines, but takes into consideration human need anywhere which cannot be provided for by local support. It is pre-eminently praiseworthy to give earnest heed to the need that is nearest our own door in Synod or Presbytery, but it is provincial and unsympathetic not to regard the Church as one indivisible whole and not to be willing for the stronger and more favored sections to respond unreservedly to the Macedonian cry of need in any section of our undivided Church, no matter how remote. It is this supreme consideration which has called into being the agency of Assembly's Home Missions for specific and fundamental work which cannot be undertaken by any local organization and which is entitled to the loyal support of all the constituent parts.

The Effect of the War.—In common with other nations our country is involved in a world conflict. Unfortunately the chief participants are the Christian nations, which places Christianity on the defensive against the reproaches of sceptics and heathen. Socialism, especially in its avowed opposition to war, plumes itself upon its attitude as occupying superior vantage ground over Christianity. This accentuates anew the supreme task of the Church today of Christianizing Christendom. It is none too soon to begin the essential work of adequate preparedness for the changed conditions now confronting and to a certain extent endangering the vitality of the Church.

With restoration of peace the world and the Church will doubtless pass into a new dispensation. Things will move with lightning-like rapidity. Socialism in its various phases and insidious forms will exalt itself as the rival of Christianity. The Church will be confronted with demoralization of the country inseparable from war and with the tremendous responsibility of Christianizing America in the face of these adverse conditions. The first essential and the best preparation for meeting this responsibility is an intelligent recognition of conditions and a profound conviction of the vital necessity of the supreme task of winning America as the most potent factor today in world evangelization.

Spiritual Results.—Moral values cannot be estimated in numerals, and spiritual dividends cannot be computed by mathematics. They are alike intangible and "of all things least like what men agree to praise." Statistics are so unsatisfactory, attended with such temptation to padding and with such possibility of misleading the unwary by manipulation in the hands of shrewd jugglers of figures, that the Executive Committee does not attach undue importance to this subject; and yet some compilation of facts and figures are essential and demanded by the Church as an exhibit of results for funds expended, and as some indication of the progress of the work.

SUMMARY FOR 1917.

Total Amount Contributed: \$233,990.73.

Supported (in whole or in part): 694 missionaries, including their wives.

Nationalities Served: 10 Mexicans, Cubans, French, Italians, Bohemians, Hungarians, Poles, Syrians, Chinese and Indians.

Colored Work: 33 ordained ministers, serving 71 churches and missions with 2,800 members and a constituency of 5,000.

Mountain Workers: 213, including evangelists, pastors, teachers, Bible women, serving 149 stations, with 2,063 pupils, 2,419 Sabbath school scholars, and reaching with the gospel message 65,000 people of the mountains.

Mission Schools Conducted: 40, for dependent classes taught by 125 teachers with 2,500 scholars.

Institutions Maintained: Theological Seminary for colored ministers at Tuscaloosa, Alabama; College for Indians at Durant, Oklahoma; school for Negroes at Abbeville, South Carolina, and a hospital and an orphanage feature in connection with Highland School at Guerrant, Kentucky.

Aided: By donation and loans, 17 churches and schools to the extent of \$19,396.99.

Received: 5,351 on profession of faith through our missionaries and 2,485 by certificate.

Evangelism: Supported 15 evangelists and aided as many others.

Every Synod composing the Assembly is now receiving assistance in some form from Assembly's Home Missions in proportion to the dependent classes within its bounds; but no Synod or Presbytery is receiving aid at all proportioned to its needs. The income of the Executive Committee according to the estimates submitted is not sufficient to meet one-fourth of the demands of the work awaiting development.

This survey of the various departments of Home Missions is merely a passing glance, to furnish the Church with a brief compendium of spheres of service in their relation to each other and to the cause as a whole.

EVANGELISTIC.

The initial effort to relieve spiritual destitution, is necessarily in the sphere of evangelism. In practical application to the needs of humanity, it is "the beginning of the gospel of Jesus Christ, the Son of God," in new fields of service.

As a constituent factor of Assembly's Home Missions the subject of Evangelism is divided into two parts—General and Special. The former has been carried on by the Assembly from its separate existence as a church fifty-seven years ago, and in relative importance exceeds all the other seven departments combined, both in its fundamental character and in the magnitude of its scope. In prosecuting this phase of the work the Committee maintains evangelists for the frontier, for foreigners, for negroes, for mountaineers and for Indians.

In addition to this general work which covers every section of the country, a special sphere of service has been inaugurated for stimulating the spirit of evangelism throughout the Church. Rev. W. H. Miley, D. D., Superintendent, hereby presents that phase of the subject. "We are glad to report again this year a growing interest in the cause of Evangelism, and a general awakening to its importance throughout the Church.

"The Department of Evangelism has regarded as its chief work the stimulating of this spirit of evangelism and inspirational work in Synods, Presbyteries, churches, schools, societies and conferences formal and informal.

"From the nature of the work no adequate report can be made, but with concerted action we are looking toward the goal—every minister an evangelist, and every Christian a winner of souls.

Evangelistic Services.—Simultaneous meetings have been held with good results in a number of cities and centers of influence. Such meetings produce a wholesome rivalry and have a cumulative effect that does not result from a single meeting. God has richly blessed the service of our General Assembly's evangelists, Dr. J. E. Thacker, Rev. G. W. Belk and Rev. G. F. Robertson. In addition to these there are about fifty Synodical and Presbyterial evangelists giving their whole time to the work, and many of them with marked success.

SUSTENTATION.

The logical result of evangelistic effort is sustentation. The most helpless creature

born into the world is a child, and each would perish inevitably but for the nourishing care of parent. It is equally true of an infant church, which in most cases is dependent upon the sustaining arms of the mother church during the period of adolescence. Always there is the possibility that adverse circumstances may forever dwarf it and final failure overtake it, and its pastor must take the risk of being identified with its misfortunes. Efficient men in the past have sacrificed brilliant careers by identifying their fortunes with struggling churches which have so appealed to their sympathies that they could never bring themselves to the point of willingness to sacrifice the Church instead of themselves. Such men must suffer loss until the Master himself gives due recognition of their work and bestows the rewards of fidelity.

This department of Home Missions may lack much of the spectacular calculated to bring it into the limelight of publicity; but no investment of church funds is more necessary to the future growth of the Church, and nothing will yield larger fruit in all the years to come than the steady and patient work of sustentation.

THE FRONTIER.

Terms change meanings by common usage and not by the dictum of dictionaries. Webster defines the frontier as "the border or confine of a country . . . the part of a country furthest advanced or nearest to an unsettled or uncivilized region." At the time this definition was framed Texas and Oklahoma would have answered as synonymous terms, but it is now "obsolete" so far as they are concerned. Frontier is a condition and not a section of country. It may be located in the heart of the mountains or it may exist in the slums of a great city. It is being considered in this connection as equivalent to the West.

Arkansas.—From the viewpoint of the Presbyterian Church, United States, Arkansas is in the West, but geographically it is near to the center of the continent and in the very heart of the great Mississippi valley. In area it covers 52,525 square miles and has an estimated population in 1918 of 1,800,000. It possesses every variety of climate as well as soil, making it adaptable for producing the most diversified crops, but especially one of the finest fruit sections of the South.

It contains 122 churches of our faith and order with 10,955 communicants, which have made commendable progress, but are an insignificant part comparatively of the religious forces needed for Christianizing this splendid commonwealth. It is true there are churches of other Presbyterian bodies, but perhaps not as many as 15 are fully self-supporting. It is a great field for Home Mission effort. Its churches are coming to self-support and reported last year for Foreign Missions a total of \$17,469, and to the various phases of Home Missions \$14,011, besides generous gifts to other forms of benevolences.

Louisiana.—In area, population, fertility, strength of Presbyterianism, and contributions to the benevolences of the Church, Louisiana is almost an exact duplicate of Arkansas. The religious status in this State is, however, greatly complicated by the strength and activity of Roman Catholicism and a large admixture of foreign speaking people. Louisiana is the only State within the bounds of our Assembly where this one church outnumbered all Protestant bodies combined. It contains several whole parishes without a Protestant organization or

Missionary. New Orleans alone contains about 200,000 papists, and the Presbyterian Church, the strongest Protestant body in the city, has less than 5,000. From the viewpoint of need, complex situation and difficulties nothing in our bounds exceeds it as a field for Home Mission operations.

Texas.—In speaking of the "Empire State of the South," it is scarcely necessary to name Texas. It has no rival claimant in area, population, diversity of climate or crops. Its present population is a conglomerate of all the States in the Union, and it has a rapidly increasing foreign element, containing a half million Mexicans alone in addition to dozens of other nationalities. It is subject in some sections to sever drought, and southwest Texas has just passed through an unprecedented experience. Its cattle have died. Its farms have not produced the seed that was planted in its arid soil. Its home mission churches have been practically paralyzed and its missionaries have suffered with their people. For years it has been approaching self-support, and will some day repay with compound interest all the investments expended by the Church on this fruitful Home Mission field. It is, however, so vast and so varied in its needs that those acquainted with its eastern and northern sections can scarcely appreciate frontier conditions which still exist in the Panhandle and Southwest.

Oklahoma.—Oklahoma is larger than any State east of the Mississippi. It still bears the unique distinction of leading all States of the Union in the proportion of population out of the Church, aggregating 82 per cent.

Our Church in Oklahoma is comparatively weak, but an examination of the progress of the Church since the beginning of the Twentieth Century, shown elsewhere, will reveal the fact that Oklahoma has made greater progress than any section of the country. Our Church is greatly needed if the fact is taken into consideration that the other branch of the Presbyterian Church in the State, while much larger, has not made great progress in the past few years, and is burdened with a large number of vacant churches which it is seemingly unable to shepherd. This entails upon us a responsibility for meeting our proportionate share of the spiritual needs of this marvelous State.

Florida.—As an illustration of the frontier in the East, Florida will serve the purpose admirably. It is growing faster in population than any State in the Union. The estimate of population for present year gives it nearly one million. Its vegetable and citrus fruits are making its people rich, and it will soon have no successful competitor in the markets of the nation. In growth since the beginning of this Twentieth Century it is exceeded in percentage only by Oklahoma. Although assisted by Assembly Home Missions, yet its gifts in return make it practically self-supporting. It is unfortunate that the resources of the Executive Committee do not permit the expenditure of more substantial sums on this responsive field.

DEPARTMENT OF MOUNTAIN WORK.

Various estimates as to area, population and destitution are given in the effort to ascertain facts and conditions bearing upon the mountain problem. The Christian Student, published in New York by the Board of Education of the Methodist Episcopal Church, makes this official statement:

"The Southern Appalachians extend from Mason and Dixon's line, or the southern border of Pennsylvania, to the northern parts

of Georgia and Alabama, an area one-third larger than all New England, New Jersey and Delaware. The region is one of unsurpassed natural beauty, salubrious climate and varied mineral resources. The mountains are covered with heavily wooded forests of no small economic value. Properly directed scientific development will in time make this section one of the most prosperous in the South."

The following is the substance of the Annual Report of Rev. J. W. Tyler, Superintendent: "During the year 1917 the needs of the mountain section and the wonderful possibilities for investment and service have not been minimized by the call of the world-war for labor and money. Though inviting and needy opportunities have beckoned to us we have been able only to keep up our work in the fields we have already entered; but we can report the best general condition since your superintendent has known the mountain work.

"In the department of the superintendent's personal supervision we have 53 day and high school teachers. These all labor in Sabbath school and Church work. Besides these there are 24 who do not conduct day school, but are Sabbath school missionaries and community workers. We also have 13 preachers counting the superintendent. These workers report 455 additions to the Church, about 90 of these by letter and renewal of confession. The Sabbath school enrollment was 2,649 and the day school enrollment was 951. The workers made 5,106 calls of a pastoral nature during the year. These missions report \$887.83 contributed for outside mission work and \$2,017.62 for current expenses. We manned 55 mission points, and the gospel was preached to more than 65,000 people."

FOREIGN-SPEAKING PEOPLE.

For many decades the streams of immigration did not flow southward. Soon after the beginning of the twentieth century the invading army reached a million annually and a percentage made its way so gradually and quietly into the South that they had occupied our great cities before the fact was appreciated and their presence began to be felt. The department of Home Missions for foreigners expanded suddenly into work for twelve nationalities and entitled it to be designated as "Foreign Missions at home."

There are about 1,400 Chinese, 100 Japanese, 200 Koreans, 300 Filipino, 150 Indian, 2,000 Latin-American and 200 Armenian young men and women pursuing their studies in the United States for a period of from one to eight years. In addition, there are student representatives from practically all of the European countries who should be brought into contact with their countrymen in the United States. Many of these students are the product of mission schools—others are prejudiced against Christian missionary work.

This constitutes a tremendous appeal and creates an overwhelming obligation upon the Church to evangelize the foreigners at our very door.

Only a partial and brief review of our operations in this sphere of service is possible in our limited space.

Mexicans in Texas.—Nearly twenty-five years ago this work was begun as the first mission for immigrants. It has developed into the Texas-Mexican Presbytery, with ten missionaries, twenty-three churches and a communicant roll of 1,296. Under the efficient management and self-denying labors of Rev. J. W. Skinner, D. D., Texas-Mexican Industrial Institute has been established near



Mexican Christian Endeavor Society at Taylor, Texas.

Kingsville on a farm of 700 acres, the gift of Mrs. King, of Corpus Christi, Texas. The plant and equipment are very inadequate, but the educational and industrial training of these Mexican young people is furnishing a trained leadership which will be more and more in evidence as the years go by. Rev. R. D. Campbell is the general evangelist whose jurisdiction covers a number of Texas counties.

Rev. C. R. Womeldorf is in charge of the Mexican church at El Paso, which has about 100 members and which built with our assistance a church costing \$5,000.00 on a lot secured by the people themselves. A church costing \$5,000.00 has also been erected in San Antonio with the assistance of the First Presbyterian church and an appropriation from the Executive Committee on a valuable lot centrally located.

In addition to the work of this Texas-Mexican Presbytery, Rev. Walter Scott, pioneer in this work, has built up at Taylor, Texas, a splendid Mexican church in connection with Central Texas Presbytery. The church at Taylor on the 1st of April had a membership of 200, five ruling elders, five deacons, eight Sunday schools, with an enrollment of 215, a Woman's Auxiliary and two societies of Christian Endeavor.

Italian Mission, Kansas City, Missouri—In every respect this is the most successful and best equipped mission for foreigners in our Church and great credit is due the Central Presbyterian Church of Kansas City for their generosity and their efficient and sym-

pathetic supervision. It has institutional features embracing all the things ordinarily included. Unfortunately the health of Rev. Thos. D. Pamphiliis, pastor in charge, having failed, he has been compelled to resign and we are seeking a suitable successor, but there is no serious interruption of the work.

Louisiana Foreign-Speaking.—The Presbytery of New Orleans has seven persons, five men, two women, working among the foreign-speaking people in its territory in fourteen churches and missions. During the year 1917 there were received into the church amongst these people twenty-one on profession of faith and three by letter, and there was raised by them the sum of \$1,008 for benevolences of the Church.

Italian, Baton Rouge, Louisiana.—A layman, Mr. Sam Maggio, is in charge and Mrs. M. R. Gladney furnishes the following information:

"Work among the Italians is being done in Baton Rouge only in a very limited way, and it is still unorganized, but the seed of the gospel is being sown in a way that must bring forth fruit. The Woman's Department of the Presbyterian Church undertook the work alone, getting some financial help from Presbytery and Assembly's Committee. A local man acquainted with his people in the community and a sincere, earnest Christian was engaged for half his time at \$25.00 per month. He visits and teaches among his people and has weekly services in the Presbyterian Church with a small band of interested foreigners. More than anything else

this work seems to need trained native teachers, both men and women, to go in and out among the people in their homes, to touch their inner life in such a manner as will show them the power of the Christ life."

Italians, Birmingham, Alabama.—Rev. J. A. Bryan, the modern "Apostle to the Gentiles," having general supervision of our Italian work, reports:

"The world at war has affected our work among the adult Italians to a certain extent during the year, as a number of them have enlisted under their country's flag and have gone to Italy. Many are working day and night in the munition plants of the T. C. & I. Company. It is very hard for them to attend the services. The work among the women and young people and children has been very well organized and God has richly blessed it. The work reaches and is carried on in three different sections of the Birmingham district."

Miss Lillian Edwards in charge of the mission says they have outgrown their equipment.

"A new frame building, connected by a corridor to the present mission house, is sorely needed, containing three rooms that might be converted into one for purposes of general assemblies, the large one for the kindergarten, one smaller for the boys' work, and the other for domestic science and girls' work."

Cuban, Tampa, Florida.—During the year this mission has made commendable progress under the ministry of Rev. Eladio Hernandez. A splendid chapel has been built through the co-operation of local friends, Florida Presbyterians and the Executive Committee. The old building has been renovated and converted into a manse, and the plant is worth \$7,000.00.

Bohemians, Virginia.—Rev. J. A. Kohout writes: "The report from my missionary field for the past year would be somewhat discouraging if figures alone were taken into consideration, for we have lost some of our members, owing to the fact that they were farmers living in the neighborhood of Hope-well, where the Dupont powder plant has been constructed, and where the Camp Lee cantonment is situated, and had to go away from their farms on account of the nearness of Camp Lee, where the soldiers are in training.

"There are at this camp many hundred Slavic soldiers who do not understand English, and thus I had the privilege of being an interpreter for them and tried here to sow the seed of the gospel. Some of the soldiers from Camp Lee have been visitors in my church. At Prince George some have taken communion with our people at the church, and many of these soldiers were invited to different homes for dinners and friendly recreations.

"The Church people have responded cheerfully and liberally every Sabbath to the collections for various causes. The collections gathered and sent to different benevolent causes, both domestic and foreign, amounted to about \$375.00, besides many necessary church expenses. A spiritual awakening on the whole is very noticeable and among some very marked manifestations of the working of the Holy Spirit."

Hungarians.—In Virginia, Rev. B. Csuteros ministers to his countrymen in a number of mining towns, while in West Virginia Rev. Eugene E. VonPechy renders similar service, and the following quotation from his report will give some estimate of the difficulties encountered and the character of work done:

"At several places the coal companies, learning the good effect of our work, have

taken upon themselves to pay the salary of Hungarian missionaries, taking so much off of our Home Mission Board and adding so much to their own enterprise. Three years have passed before definite results could be accomplished, but with hard work and the blessing of the Master, we have made the foreign laborers and their employers feel that the Church of the Saviour and its teachings, if represented even in the coal camps, will make loyal, dependable, honest, Christian employees and will bring satisfaction and peace even in this hour of turmoil to very class. Our motto for this year is to carry the message to every home in this State and Americanize this great number of foreigners, to which you all must lend your prayers."

Syrian Work, Atlanta, Georgia.—While there has been no unusual growth of this work during the year, the attendance at Sabbath school and at the weekly clubs has been good. Miss Jessie House is now in charge of the work and has opened a kindergarten, which is well attended, and has done much to interest the children and their mothers. The Mothers' Club is an interesting feature which should be the means of helping the women socially, mentally and spiritually.

Indians.—The Indian population of the United States is 335,753. Protestant churches among them number 460, with a communicant roll of 31,665. It is estimated that 100,000 additional are adherents of Christianity, and 49,000 are unprovided with gospel privileges. About 2,500 are now in the army ready to serve their country at the expense of life, if necessary.

The work under the jurisdiction of our Assembly is prospering, as will be seen by the report of Rev. E. Hotchkin, evangelist, of Indian Presbytery:

"The work of the Presbytery for this year shows an average progress. There have been hindering causes, sickness, death, opposition and indifference. These things have been met heroically and faithfully. All fields have been regularly supplied and practically every church has had a ten-days' meeting.

"Eighteen were added to the Church on profession of faith at Old Bennington, and many reconsecrated themselves to the service of God. At Hatcher several came into the church on profession of faith, two of them being splendid young men who were badly needed as officers. An acre has been secured for a site and some good subscriptions for a church building.

"The work at Bromide is growing. Several substantial people came into this church during the year. They now have a nice stone church worth \$2,500.00. There are 600 people in the town and no other organizations or church buildings. Mead is a promising place with seven or eight stores, a bank, two gins and a good school in a splendid new brick building. They have a new brick building completely furnished and equipped. At Good Springs the Indians came in numbers and camped. Revival followed; several were added to the church, and many luke-warm Christians were revived. New life is taking hold of this church. Thirty acres of ground has been secured around the church building and improvements of every kind have been made.

"In July the Indians met at Cherokee Lake for the summer encampment. The mornings were given over to the study of church activities and the Bible. The afternoons were reserved for recreation and the day closed with the evangelistic services at night. The Presbytery now owns the lake and the grounds around it as a permanent encampment.

"There are now some very encouraging

things among the Indians. One of these specially is a growing spirit of self-helpfulness and independence. The great need of the Presbytery is for a larger force to reap the fields white to the harvest."

Oklahoma Presbyterian College.—No institution in the Church serves a more useful purpose, and none stands higher in the great State of Oklahoma. It has a plant and equipment valued at \$100,000 occupying a commanding position in the suburbs of Durant, where it can be seen for miles in any approach to the town. The local friends who made such sacrifices for its erection have again shown their love for it and faith in its future by subscribing over \$12,000 for a new dormitory, which would double its capacity, income and usefulness. This amount awaits the action of the Church in raising a similar amount to make it effective.

President W. B. Morrison should be accorded full recognition for his heroic service in standing by this institution, although offered prominent and lucrative positions in the educational world elsewhere. Both he and this institution deserve the sympathies and substantial support of the whole Church for their work's sake.

Enrollment to date, 125, 67 having Indian blood, 51 of the number being Presbyterian by membership or preference. There have been 16 professions of faith among students, most of them joining some church. This means that nearly all the enrollment has been reached in a spiritual way.

"We have a splendid faculty. Our actual school work has been very good on the part of a greater per cent. of students than before. Our students and faculty have informed themselves on duties of patriotism, and the College Red Cross chapter comprises practically all of our number.

"War conditions have greatly increased cost of operation. Food and fuel are both costing us an average probably of 30 per cent. more than last session. While patrons have been generally prompt in meeting obligations this session we face a deficit in operating expenses of a probably serious nature."

COLORED EVANGELIZATION.

In the educational sphere the Negro has made the greatest attainments and by the greatest number. From 90 per cent. illiterate to 30 per cent. measures his progress as a race in fifty years, which is far in advance of some other backward people in our country. The private schools, established and maintained for educating Negroes, number 625, costing something over \$3,000.00 annually, 354 of these being maintained by white denominations. The North has been exceedingly generous in providing for them the means of education, especially in the higher branches. The South taxes itself for the purpose and gives the Negro a proportion of its funds.

The chief thing about the Negro is his religion. It not only ministers to his spiritual nature, but it furnishes almost the sole means of cultivating his social instincts. Admitted even by himself, his religion is highly emotional and judged by his neighbors he is devoid of high moral standards. Nearly 50 per cent. of the entire colored population is connected with some branch of the Church. Many of their preachers are good men and will compare favorably with their white brethren, but multitudes are without moral character and do not have the confidence of the male portion of their membership.

Stillman Institute.—Rev. W. E. Hutchison, principal, gives a good account of the year's work:



Some of the Workers Who Made The Annual Report Possible. (Home Missionaries at Montreat, August, 1917.)

"For Stillman Institute the year now passing has been prosperous in all particulars. In the first place, our dormitories have been crowded. All rooms used last year were soon filled; rooms never before used for students had to be furnished for sleeping rooms.

"The new students are in almost all cases of excellent ability. The theological classes had somewhat run down, so that this year the number in that department is small and not more than one man will finish the course. But there is a good class to finish the academic course, and from it we expect several men next October to enter the regular junior theological class, and probably as many more the following year.

"An appropriation from the General Education Board made possible the erection and equipment of a commodious building for carpenter and blacksmith shops. That building has been put up entirely by student labor and is now ready for use. During the year a good many repairs have been made in the buildings and the dormitory is in better and more comfortable condition than it has ever been.

"The needs of the institute are many. The chief and immediate needs are for more dormitory room. We need to double the present capacity. The farm needs a better and larger barn and a silo with power for cutting feed, which may also be used for grinding such things as corn on the cob and velvet beans.

"All these improvements and changes look toward fitting the men who come to us imperfectly trained, to undertake more intelligently a little later their specific preparation for the gospel ministry. This work is the purpose of Stillman Institute."

Louisville, Kentucky, Mission.—The work carried on by Rev. John Little at Louisville, Kentucky, is exceedingly gratifying, the best type of work for Negroes perhaps in the South.

"On each Sunday in the year there are five religious services held in our two mission stations. In our Sunday schools there are 733 pupils, and there are 459 who are attending our preaching. An increasing number of our Sunday-school pupils are now attending the preaching, and some of this number are found in three services on the Sabbath day.

"Throughout the year that has just closed we have maintained a varied and practical course of instruction. Our industrial classes, including sewing and cooking for girls and shoe repairing for boys, together with the boys' and girls' clubs, have been carried on from October until June. In July and August we conducted a Vacation Bible School in the morning, the playground and bath house

in the afternoons, and canning clubs at night. The women were taught in season how to can vegetables and fruit. We were surprised to find how anxious they were to receive this instruction. Nothing was given away, but the fruit and vegetables, which were purchased at wholesale at the public market, were retailed to the class at remarkably low figures. One of our former pupils spent the summer under the State Department of Education giving instruction in canning in the rural county schools in Jefferson county.

Richmond, Virginia.—The colored mission at Seventeenth street, Richmond, Virginia, is now under the supervision of Rev. J. E. Wayland. This work was begun six years ago by Mr. McKinnon, Mr. Ruff and Mr. Washburn, of the Union Theological Seminary. These men started the first Sunday school by literally going out into the highways and compelling them to come in.

The work during the past year has been encouraging. The colored people have been appreciative and responsive. The co-operation of the children is seen in their attendance, in their singing, in their work on the catechisms and Sunday-school lessons. We are particularly encouraged by the work done in the Primary Department. This department has grown to such an extent that we are planning to move it into other quarters across the street.

Rev. W. A. Young, Evangelist, who gives all his time and attention to the work of strengthening the colored churches, writes: "I am praying that the great majority of my people may return to the farm and put their foot on the high cost of living, help America, and 'make the world safe for democracy' and help stamp out autocracy. Since the world is awake, may the Church awake to her duty in the great task.

"This has been a peculiar year for us. Things we thought could not be done have been done, and the good Lord is urging us on to greater duty, saying, 'The harvest truly

is great, but the laborers are few. Pray ye therefore that the Lord of the harvest will send forth laborers into his harvest.'

"Sermons and addresses, 225; professions and reconsecrations, 210; united with the Church, 161; Sabbath schools organized, 3; number of people addressed, 2,500."

THE CALL TO ADVANCE.

The growth of Assembly's Home Missions has been steady and substantial. Its relative progress compared with other departments has been exceedingly gratifying; but measured by the needs of the country, the demands for new undertakings, and the opportunities that increasingly challenge, we fall far short of our growing responsibility. Now that our indebtedness has been wiped out, notwithstanding the conflicting cries of warring nations and the consequent appeals of patriotic and benevolent schemes for alleviating human suffering, has not the time come for the Church to see its Home Mission obligation in enlarging perspective and in intensified degree?

The cry of the "New Home Missions" is ringing in our ears and touching our hearts in behalf of those waving their hands frantically for help in all the spiritual destitutions of our homeland. We have been making investments which yielded rich dividends. Shall we not also respond in the spirit of Christ to the needs of "the poor, the maimed, the lame, the blind," who "cannot recompense," in order to obtain the blessing of the Master, and so "be recompensed at the resurrection of the just?"

The battle cry of human liberty is awakening the nations of earth. Shall the call for sacrifice in behalf of patriotism be more appealing than the supreme claims of lost souls?

Will the Assembly "sound forth the trumpet" for advance "that will never call retreat" as his kingdom marches on?

BOOK REVIEW.

Almeda of Gabriel's Run, Louise S. Murdoch. Published by American Tract Society and Meridian Press, New York City.

This is a simple, refreshing account of a mountain girl of thirty years ago, who did not go away or become famous, but simply lived up to her ideals and to the best that was in her, on the banks of the creek that was named for her great-great-grandfather.

Without much plot, the story is told with many a sympathetic and understanding touch, a record of the life, religion, manners, speech and customs of the Highlanders in the Kentucky mountains. It is a sweet, clean little story, showing the many good traits of the mountain people, without hiding their faults. A record of joy and sorrow, happiness and tragedy which are to be found in

every mountain home. It is valuable because of its very lack of outside incidents. Dealing entirely with the mountaineers, it is a vivid picture of them and their everyday life, and in this respect excels anything we have read.

That it is a true picture is guaranteed by the fact that it comes from the pen of one who has spent her life among them, and special interest attaches, for our Southern Presbyterian Church in the fact that with her father, Dr. Saunders, she went up into the mountains in response to the appeals of Dr. Guerrant, and the mission founded by them has grown into Witherspoon College, one of the best known and finest institutions in the mountain section, where as wife of the president, she still labors.

MEXICAN POPULATION

PRIOR to 1900 it was a rare thing to find a Mexican at a greater distance than 100 miles from the border. Today they are not only common in every State of the Southwest, but are found in large numbers as far west as California, as far north as Wyoming and as far east as Iowa and Kansas. El Paso, Los Angeles, San

Antonio, Laredo, Brownsville, Albuquerque, are a few of the large Mexican centers.

STATISTICS OF MEXICAN POPULATION IN CENSUS OF 1910.

Texas	125,016
Colorado	2,603

New Mexico.....	11,918
Arizona	29,987
California	33,694
Oklahoma	2,744
Kansas	8,429
Other States.....	5,412

Since the census of 1910 was taken vast numbers of Mexicans have crossed the border because of war and famine in Mexico. The number is estimated from 300,000 to 800,000.—*“From Plaza, Patio and Palm.”*

The above figures are somewhat misleading because they do not include the very large number of Spanish-speaking people who are native Americans, having been born in this country. At least half of the population of New Mexico are in this class, and they need the gospel just as truly as do those who come into our midst from Mexico.—*Editor.*

RELIGIOUS NEED AMONG MEXICANS.

PORTO RICO has a splendid public school system, but Cuba and New Mexico haven't been quite so fortunate, especially in their rural districts. And when schools are established, no religious or moral training is given. Consequently a

deep need is felt here for the Home Missionary who will not only help in this great need, but in their homes as well.—*Friends Missionary Advocate.*

BACK AND FORTH TO MEXICO.

ACCORDING to general reports supplied by employment agencies, business houses, railroads and immigration officials, the trend of Mexican migration during the past three months has been south instead of north. No records are kept of returning Mexicans at border stations so that the truth as regards their migration homeward can only be guessed at. The exodus has two fundamentally different causes. The cessation of activities on the part of bandits in most of Mexico and the partial restoration of that country to a condition approaching peace but not plenty, has undoubtedly caused hundreds of homesick refugees to quietly gather their few belongings together and turn their faces homeward one by one. The Americans hardly know when they leave the border towns, but they do know that many well-known Mexican families have disappeared from their midst.—*The Survey.*

CAN YOU TELL—

1. What section of our Church which once drew most of the Home Mission funds is rapidly attaining self-support?
2. What are some forces which hinder good citizenship in our foreign-Americans?
3. Why are our Italian neighbors somewhat prejudiced against Americans?

4. What three factors have contributed to the re-migration of Mexicans?
5. Which of our churches for foreigners helped to "put over" the \$3,000,000 campaign?
6. How did one Mexican show where his heart is?
7. What mission wants our used Sabbath-school literature?

SENIOR HOME MISSION PROGRAM FOR MAY, 1918.

Prepared by Eleanora Andrews Berry.

"Modern migration, by pouring into America the blood of all nations, is reversing the confusion of Babel, and uniting once again the hitherto discordant dialects of earth into

the speech of the Anglo-Saxon, and transforming these heterogeneous peoples into the composite and cosmopolitan American.—*The Task That Challenges.*

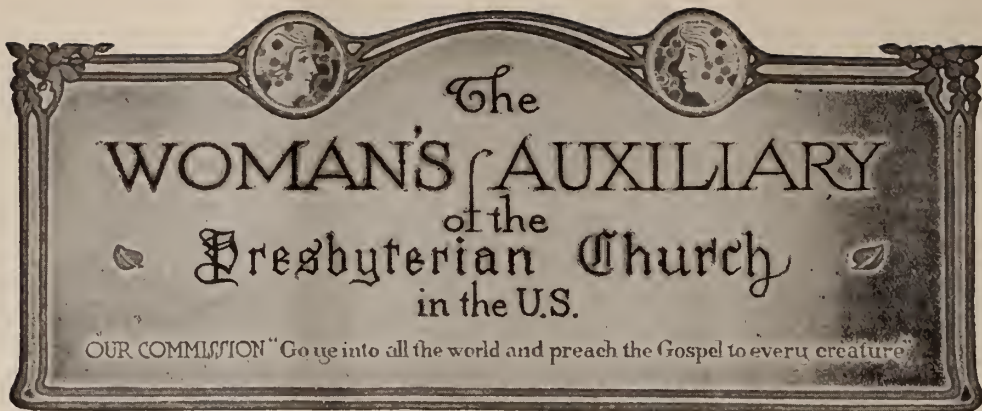
AMERICA'S VISION.

1. Hymn—Loyalty to Christ.
2. The Vision We Need to Catch—Acts 10:9-15, 34-43.
3. Prayer—That we may see the opportunity God has given us and the obligation resting upon us, to reach the foreigners among us with the message of the gospel, and to interpret Christ to them, by according to them Christian treatment industrially, politically, socially.
4. A three-fold vision:
 - a. Of the danger.
 - b. Of the need.
 - c. Of the opportunity.
5. Recitation—Ellis Island.
6. Catching the Vision, in two of our churches.
 - a. Ybor City.
 - b. Baton Rouge.
7. A resume of the Mexican Work in Texas.

8. A Christian Volunteer.
9. A Bird's-eye View of Our Foreign Work.
10. Roll-call.
11. Prayer—That the work of our Church among the foreigners may be specially blessed, and that each of us may take advantage of every opportunity to point the foreigner at our door to Christ.
12. Hymn—O Beautiful for Spacious Skies.

Notes:

4. Article by Omer S. Thomas, and Abstract of Annual Report.
- 6, 7, 8. Articles in this issue.
10. Facts from Annual Report.
- 9, 12. Send 5c. to 1522 Hurt Building, Atlanta, Ga., for new foreign leaflet, Ellis Island Betweenwhiles, and copies of hymn.



MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, CORNER PEACHTREE AND TENTH STREETS
 ATLANTA, GA.

"That in all things He might have the Pre-eminence."

"ALL WITH ONE CONSENT BEGAN TO MAKE EXCUSE."

Uncle Sam does not accept excuses. When orders come to march, neither heat nor cold prevents. Obstacles are not considered. They are straightway overcome. Enlistment in the Nation's army is a pledge to CONSTANT service. There are no lapses in the work, no periods of inactivity, but a persistent, steady, forward movement.

Women of our Church, you, too, as soldiers of the Cross, are under marching orders. A campaign of twelve strategic monthly meetings have been planned for you. The omission of even one will be disastrous. It will mean for you, and others, the loss of one sector in the conquered country of the "King of kings."

The heat of summer, the indifference of many members, the appeal of Red Cross and war relief work, stress of anxiety over loved ones either going or "over there," these and other things will present themselves as excuses for absence from the post of duty. But, "Put on the whole armour of God that ye may be able to stand against the wiles of the Devil" and let every woman say, "I can do all things through Christ who strengtheneth me."

MINNIE McINTIRE BRAMLETT.

Fort Moultrie, S. C.

WHY WE INVITED THE PRESBYTERIAL TO MEET WITH OUR SOCIETY.

THE pale-haired little woman in modest brown arose, and in gentle, rather timid voice, invited the ———— Presbyterian to meet with her society, that of the well-known Willow Creek church.

This church and community were among the oldest and most historic in the upper part of the State; its people leaders in the political and social affairs of the section. The members of the church were well grounded in the stereotyped form of religion of a generation ago, the form which found full expression in the "all-day preaching" once a month, and, for the women, an occasional meeting of the handful compris-

ing the Ladies' Aid and Missionary Society. Of real pulsing life there was none, nor was there likely to be at the then rate of progress.

On the way to the home of her hostess, the latter asked her visitor why she had ventured to invite the Presbyterial to meet with so apparently indifferent a church as hers was known to be.

"Because I know they will thank me for the good turn I am doing them," replied she of the modest brown.

Then, continuing, she said: "Several years ago my husband and I were living in just such a community as Willow Creek. In

another part of the State. We women were content to go along from year to year in the same hum-drum way; satisfied to laboriously purchase a new church carpet every few years, and to send an annual box of clothing to the orphanage. As to Foreign Missions—that was too remote a subject!

"But one spring we woke up! The Presbyterian Visitor met with our society, and invited us to send representatives to the coming meeting of the Presbyterian in a nearby town.

"As it was convenient, and—as many of us had new spring suits—about twelve of the women, myself included, drove over in our cars, expecting to stay one day.

"Well, we stayed the whole three days, were delightfully entertained in the homes of the members, where, even during rest hours, the one topic was the Presbyterian.

"And the sessions themselves! The hostess society was fortunate in securing the attendance of a State officer, Mrs. ———, the Synodical President, a cultured, intellectual woman, but moreover, one filled with the Spirit. Her explanation of the new order of things in women's societies, the big Auxiliary, the Synodical, and the more localized Presbyterian; their vital connection and interdependence, gave us women a new vision! We had thought each society sufficient unto itself.

We were privileged to hear the vital, throbbing message of a real live missionary, on furlough in the homeland; to learn of the splendid work being done by our Church's soldiers of the cross on that intensely real battlefield of China. It was driven home to us, as never before, that this great work was OUR work; that to keep the men and women fighting, there was our problem.

"We were amazed at the scope of our Home Mission work in every section of our land, and at the fact that Home Missions is also Foreign Missions; that to give the gospel here to foreign immigrants is a splen-

did short-cut, well worth while.

"And Mission Study classes! We had not dreamed of the wealth of information to be gained, nor the spirituality which was an outcome, until we heard the report of the secretary of literature and the voluntary testimony of a number of the delegates whose societies had engaged in mission study.

"Until that meeting, the SURVEY had been well-nigh a closed book to our church members. The three elders and five deacons subscribed, but chiefly because the minister urged. But as for being read and studied, its problems prayed over, or appeals answered! In my own home, alas! the little blue-back magazine lay on my living-room table from month to month, the whole family unaware of its rich contents. Oh, no! I never permitted its use to start the fire! I was too 'religious' for that!

"Within three months after that meeting of the Presbyterian, every family in our church took the SURVEY, and 'took in' its contents. We used, at our semi-monthly missionary meetings the 'Quiz' on both Home and Foreign Missions, and we women organized a Tithers' League, and contributed systematically to all causes of the church.

"The new zeal, the joy in our Christian life which came to the women of the church, spread soon to the men, many of whom had never up to that time been able to lead in prayer, in their homes or the church.

"Now, I learn from friends, that the church is always represented with a large delegation at the Presbyterian, and several of her members are at this time capably filling high offices. That community is now one of the liveliest, most spiritual, most generous in the bounds of the Synod.

"Do you wonder, then, that I made bold to urge the Willow Creek Society to permit me to invite the Presbyterian to meet with us?" said the woman in modest brown.

MRS. PAUL WORKMAN.

Rock Hill, S. C.

"BE YE STEADFAST."

YEA, thou shalt be steadfast and shalt not fear."

Are the women of the Church of God steadfast in this world crisis? Is any heart afraid?

Foolish questions, you will say, when each day brings a new list of terrors, when husbands and sons are devoting every moment of time planning and huddling great weapons of destruction, when not only bodily harm is so imminent, but the greater danger of becoming alienated from God and the things of God, may befall them.

Do we not doubt if we are afraid?

It is God who says, "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

It has been said of women that she loves most of all to be needed. Today, then, she has come into her own. You and I, home women, with little children growing up to face unprecedented conditions, they need us. Are we standing steadfast before them, prayerfully training them in the fear of the Lord?

Our men need us as they go out to the

greatest trials, hardships and temptations they have ever known. Are we living the type of religion that will help them to stand? When they are thinking of us while on the other side will the Christ-likeness of our Christianity help them to resist temptation?

What about the women of our country! They have new burdens to carry in undertaking men's work, new difficulties to meet from their entrance into politics, great sorrows to face. Do they not need our prayers and sympathy to help them keep their faces Godward?

What about your church? Have you noticed any falling away? Do *you* attend regularly all its services? In the history of the

Christian Church it has never so sorely needed the faithful spirit-filled woman.

As I sit writing in a quiet, sunny room, I hear the cry of other voices, desolate women in mountain cabins, ignorant negro women in unsanitary tumbled-down shacks, foreign-born women with hungry hearts. Looking beyond the sea I behold the outstretched hands of millions of heathen women begging for the bread of life. They did not begin asking today, nor yesterday, nor last year, but for centuries they have walked blindly to the edge of that awful abyss, falling, falling, falling.

They need us.

God needs us everywhere.

Shall we not heed His voice in the cry of the world? MRS. L. L. LECTERS.

THE FATHERLESS CHILDREN OF FRANCE.

Ten Cents a Day.

Wise, economical Abigail-Jane
Leaned from her snug limousine to explain
"Help a French orphan—give ten cents a
day?"

I couldn't afford it—that's too much to pay!
My boots cost ten-fifty, my gloves six a pair,
Five dollars a bottle the scent for my hair,
I love little children, but yet it is plain
I can't feed an orphan," sighed Abigail-Jane
(Wise, economical Abigail-Jane).

Silly, extravagant Ellen O'May
(Works in a restaurant down on Broadway)
"I cud walk to me job—what's a carfare to
me,

If 'twould help a wee Frinchman that's over
the sea?

Ten cints a day—'tis a paper o' pins—
I'll pay for the kid, an' I wish he was
twins!"

(Silly, extravagant Ellen O'May).

—G K

THE PROGRESS OF MISSION STUDY IN CHARLESTON PRESBYTERIAL.

THE question, "Why our Women's Societies should have Mission Study Classes," is perhaps best answered by a quotation from one of the text-books of the current year—"The two greatest enterprises confronting the Church of the 20th century are the evangelization of the world and the Christianization of America." For the furtherance of these enterprises are the two agencies, Foreign and Home Missions. As information intensifies interest and is even a forerunner of inspiration to service, what better source of information than that furnished in a Mission Study course, taking a definite mission field, becoming acquainted with the facts and the conditions of life surrounding our missionaries at work. It was perhaps the celebration of the Woman's Mission Jubilee, 1910-11, which had most to do with the promotion of Mission Study Classes in our societies.

From that time there has been a steady increase and it is most helpful and encour-

aging to feel ourselves of Charleston Presbyterian among the 1,000 mission study classes enrolled last year.

Looking over the records we find in 1908 one mission study class; in 1912-13, three. Now, in 1918, in the fourteen societies of Charleston Presbyterial, there are fourteen mission study classes.

Of the books read there are found the titles of fifteen of those issued by the Central Committee. In more than one case the class has advanced from "half-interested to deeply interested members," and on the part of one society a desire is expressed to form a continuous reading circle.

Just at the present there are eight societies studying "The Task That Challenges," and we are quite sure that its stirring pages must further intensify the interest and stimulate the activities of the church through all its members.

JEAN D. ROBB

Charleston, S. C.

SYSTEMATIC GIFTS TO ORPHANAGES.

NO part of our Church life is more deserving of attention than the care of orphanages. The hunger cry of a motherless child makes its own appeal, and right nobly we respond, especially at Christmas and Thanksgiving. But too much of our giving is spasmodic. To overcome this, Charleston Presbyterial has appointed an Orphanage Committee, the purpose of this committee being to secure an even distribution of gifts to the orphanage throughout the year.

The committee adopted the following plan: Every church represented in the Presbyterial is asked to send contributions to the orphanage during a definite month; country churches to send produce; others to send money or supplies of any kind.

Where no preference as to time is expressed, the committee asks the privilege of assigning a month. This plan, though newly adopted, is already bringing results in larger contributions and more systematic giving.

The churches are reached through women's societies, and some so-called weak churches are sending liberal gifts of canned goods, vegetables, home-grown products, etc.

The committee is gratified by the ready response of churches, and encouraged to go forward in developing plans, confident of the ultimate co-operation of all Presbyterials and Synodicals, thus insuring full, adequate support of our Church orphanages.

AMEY W. ALLEN.

Charleston, S. C.

We are indebted to Mrs. Andrew Bramlett, President of the Synodical Auxilliary of South Carolina, for especial and valuable assistance in preparing this number of THE SURVEY.
MRS. W. C. WINSBOGHO.

FOREIGN MISSION TEXT BOOKS—

1918-1919

WORKING WOMEN OF THE ORIENT

By Margaret E. Burton

Published by the Woman's Central Committee and endorsed by our Auxilliary

Miss Burton has traveled widely in the Orient and has published a number of books which are standards in their fields. Each chapter in this work is preceded by a full outline and an appropriate Scripture reading. 240 pages. Illustrated.

Paper, 40c, postpaid Cloth, 60c, postpaid
(Ready in May)

ANCIENT WORKERS AT A NEW TASK

By WILLARD PRICE, Editor of the World Outlook

A study of industrial and social problems by a recognized authority.

Paper, 40c, postpaid Cloth, 60c, postpaid
(Ready in June)

JUNIOR FOREIGN MISSION BOOK

STORIES OF BROTHERHOOD

By HAROLD B. HUNTING

A book of stories about men and women who have given lives of unselfish service to their fellowmen. Mr. Hunting is the author of the well-known series, "Stories of Brotherhood," published by Scribners.

Paper, 30c, postpaid Cloth, 50c, postpaid
(Ready in May)

HOME MISSION TEXT BOOKS—

1918-1919

THE PATH OF LABOR

Published by the WOMAN'S UNITED BOARDS OF HOME MISSIONS

An interesting study of woman's part in the new and complex problems that confront the churches of America. Careful analysis and suggestions for study are made a part of each chapter. Endorsed by our Auxilliary.

Paper, 40c, postpaid Cloth, 60c, postpaid
(Ready in June)

THE TASK THAT CHALLENGES

By S. L. MORRIS, D. D.

This book is the finest statement that has been made concerning the great task of Christianizing America in order that she may do her full part in Christianizing the world. Over 6,000 copies were used by study classes last year, but not one-half of the rich material was fully covered in the short study period allotted. It can be used with great profit again this year. 294 pages. Illustrated.

Paper, 40c, postpaid Cloth, 60c, postpaid
The following books are also available: Missionary Milestones, paper, 40c; Italians in America, pamphlet, 5c.

JUNIOR HOME MISSION BOOK

JACK OF ALL TRADES

By MISS MARGARET APPLEGARTH

A charming book by a popular author of young people's stories. Valuable suggestions for leaders of study classes.

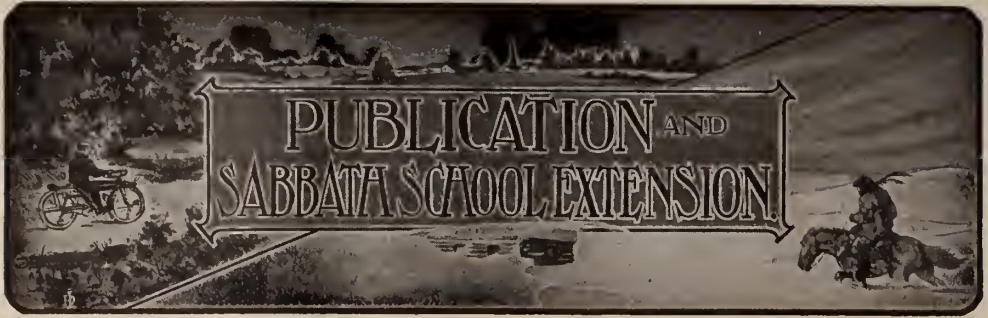
Paper, 30c, postpaid Cloth, 50c, postpaid
(Ready in June)

ORDER FROM

PRESBYTERIAN COMMITTEE OF PUBLICATION

Richmond, Va.

Texarkana, Ark.-Tex.



Branch Department at
Texarkana, Ark -Tex

PUBLISHING HOUSE,
6-8 North Sixth Street, RICHMOND, Va

NEWS NOTES FROM THE VANGUARD BIBLE CLASS.

SOME things this class has done during the past year that any organized group of live, interested girls might do:

1. Eight members of this class went to the Young People's Conference at Montreat last summer, and came back with a new vision of many things. They were especially thrilled with the possibilities of the Pocket Testament League, and as a result of their enthusiasm, 116 members of our Sunday school had joined the League within three months.
2. Adopted a poor family—a widow with five children—helping to buy clothing and

groceries, and making a complete layette for the little baby.

3. Held an exchange on Saturday morning in one of the downtown stores, and realized a nice sum from it.

4. Gave a successful "Japanese Evening" at the church, from which they made enough money to support a native African missionary for a year.

5. Had charge of a Vesper Service in the Y. W. C. A. one Sunday afternoon.

6. Got up a "District School" scene for the "Stunt Evening," held in the Sunday school recently.



The Vanguard Class with their teacher, Miss Lucy Paine, on a class picnic. Eight of them were at the Young People's Conference at Montreat last summer.

7. Committees from the class serve the Teacher's Supper every Wednesday evening.

8. Carried out a successful dollar system, giving each member ten cents and requiring that, during the month, she make it \$1.00 by some personal effort and then report how she did it.

9. Completed the study of, and took a written examination on the book of Philipians. Are now studying and taking notes on the life of Christ as Mark tells it.

10. At the fortnightly week-day meetings different members of the class open it with a short devotional.

11. Have organized a splendid basket ball team from the class.

For the summer months they are planning at least two things—one, a camping trip on a nearby river, and the other, to have just as many as possible of the girls attend the Young People's Conference at Montreat this summer.
L. W. P.

YOUNG PEOPLE'S CONFERENCE AT MONTREAT.

June 27 to July 7, 1918.

The second special conference for Young People will be held at Montreat, N. C., June 27 to July 7, 1918, and it is hoped that the attendance will exceed that of last year when 236 picked leaders spent ten most delightful days in study and social fellowship.

The program for this year is being most carefully planned and a happy balance will be maintained between the hours for study and recreation.

The purpose of the conference is to instruct, train, inspire and equip our young people for leadership in the Church, Sunday school and Young People's Societies.

Every hour is carefully planned and the morning periods will offer classes in Bible study, Home and Foreign Missions, Sunday School Methods and Christian Endeavor Activities. The afternoons are reserved for rest and recreation and trained leaders di-

rect the games and contests and take the young people on delightful mountain climbs. The evening sessions will offer some fine inspirational addresses and the evening hour always opens with an inspiring service of song. A special feature this year will be a series of "Life Purpose Meetings," conducted by Dr. H. H. Sweets, of Louisville.

Dr. Walter W. Moore will conduct the morning Bible hour as he did last year, and another helpful course of lectures on studying missions in the Sunday school will be given. Prof. J. Lewis Howe will conduct a class in Christian Endeavor Efficiency, and it is hoped to secure Dr. Poling, General Secretary of the National Christian Endeavor organization, for two or three addresses. Other speakers and teachers will be Dr. W. L. Lingle, Dr. J. I. Armstrong, Dr. Homer McMillan, Dr. Gilbert Glass, Dr. Crooks, Rev. H. C. Ham-



Caught on the dive at Montreat.



Daisies Don't Tell.

mond, Mrs. Winsborough and Miss Anna Branch Binford.

The hotels are turned over to the managers of the conference for the entire period and the hours for meals and social intercourse are fixed and supervised by chaperones who make all necessary regulations to control the delegates from 6 A. M. until 10:30 P. M., when the bugle sounds "taps."

The cost for the conference will be \$16.00 for the ten-day period, which will include board at the hotel and entrance to the Montreat grounds and the conference fee.

Every organized Sunday-school class and

every Young People's Society should send one or more delegates who should be required to make full reports to the home organization. Delegates must be between the ages of sixteen and twenty-five, and special provision will be made for a few leaders who are working with young people.

The railroads will offer the regular summer rates and round trip tickets should be on sale at all stations. Tickets should be bought to Black Mountain Station, N. C., on the Southern Railway. For complete program write to Rev. J. I. Armstrong, D. D., Nashville, Tenn., or Rev. Gilbert Glass, D. D., Box 1176, Richmond, Va.

A THIMBLE STORY.

WADE C. SMITH.

Thimble, thimble, who's got the thimble?
Rise, rise and show your bright eyes;
Rise, thimble, and go to work.

TRUTH is stranger than fiction. You might try ever so hard to weave out of your fancy a story like this and perhaps you would not be venturesome enough to suggest a plot, a sequence or climax to match it. Yet this is a true story. It all happened in real life and the most interesting part of it came to pass only a few days ago. Moreover, the "characters" in the story are known to many of those who will read it, though I believe I am privileged to mention the name of only one of them. Have you ever tried picking out from among your acquaintances a "dramatis personae" and working them into a narrative—making them go just where you want them to go, do what you want them to do and say what you want them to say? Try that some time; it is an interesting exercise and capable of developing some remarkable situations, maybe such as the characters themselves would be

greatly surprised to find themselves in. But the story:

Because of the three small lines at the top of this, the tale should start away back before the "War Between the States" when a little Southern girl used to play "Thimble" with her playmates and friends, but we will not linger there; let's bring her up to womanhood when she came into possession of something that every industrious, domestically inclined woman looks forward to having—a pretty gold thimble. This lady, whose name we are not permitted to give, became the proud owner of just such a treasure, and when she received it, tucked so snugly and comfortably in its velvet lined case, it immediately became one of her greatly prized possessions. Long she kept it, valuable far beyond its intrinsic worth because of the association and the sentiment attaching to it. Her daughters came, grew up and married, and though many times she doubtless saw their longing eyes fixed upon the thimble, still she kept it. Granddaughters came and grew

up and married, and who can measure the tug which came upon a grandmother's heart to give them the pleasure of owning the thimble? There was one—the youngest granddaughter, the apple of grandmother's eye—who came very near to getting it, but grandmother contented herself by saying she would "leave it to her."

Now comes the "strange" part of the story, as we say—though, after all we need not be so much surprised. A few weeks ago one of our good Presbyterian pastors—one of those who sees to it that his congregation is fully informed about all the benevolent causes of the Church—told on a Sabbath morning in March about the great work of Sunday school extension. He told of just what a peculiar and pressing need was filled by the Sunday-school missionaries; how they organized and set a-going Bible schools in the spiritually destitute places of our Southland, and how these schools, though small and struggling at first, would grow stronger and larger until they were organized into churches. He told how these Sunday school privileges were a God-send to many a famished soul and how they fanned into life and action the aspirations of burdened and tempted ones to reach out and up for the higher life. Then he told of the need of funds to support this work and to extend it so that our great Church could do a worthy part of it.

Grandmother heard the minister and she wanted to help that cause along, but she had no money to give. She thought of her limited possessions and, of course, the gold thimble flashed into her meditations. I say "flashed" because it would have been quite natural for grandmother to immediately banish the thought of parting with that treasure, except to one day pass it on to her cherished grandchild. We do not know how much flashing in or flashing out occurred in grandmother's mind. We do know that she met the minister in the road very soon after and drawing from the folds of her dress a tiny leather case, handed him the treasure. "Take it," she said, "and send it to Richmond for Sunday school extension. Maybe they can sell it there for something more than I could hope to give."

The minister sent the thimble to Secretary Magill, and wrote him a letter, giving the particulars.

On the following Sunday, Mr. Magill took part in a congregational meeting in one of the big city churches, where they were organizing for the Every Member Canvass in the \$3,000,000 campaign. He drew the little box from his pocket, and opening it, showed the thimble and told of grandmother's sacrifice, greatly to the interest of everybody present.

Next morning, a gentleman presented himself at Mr. Magill's office and after stating that he was a stranger stopping over Sun-

day in the city, and had happened to be present at church the day before when the story of the thimble was told, inquired what he intended doing with the thimble. Mr. Magill replied that he thought of advertising it in the Church papers for sale. The gentleman then asked:

"Would you let me buy it?"

"Certainly," replied the secretary.

"Would \$20 be satisfactory?" inquired the stranger.

"Yes, I am sure that would be very fair," said the secretary.

The gentleman produced a crisp banknote and the secretary handed him grandmother's little alabaster box, with the inquiry:

"Would you be kind enough to give me your name and address?"

"No," said the stranger, "that is not necessary, but I wish you would do me this favor. Send this thimble back to grandmother and tell her I would like for her to keep it and then pass it on to her youngest granddaughter."

Now, that is where truth becomes stranger than fiction, for there was no way for this stranger, who was evidently a tourist, to know anything about a "youngest granddaughter."

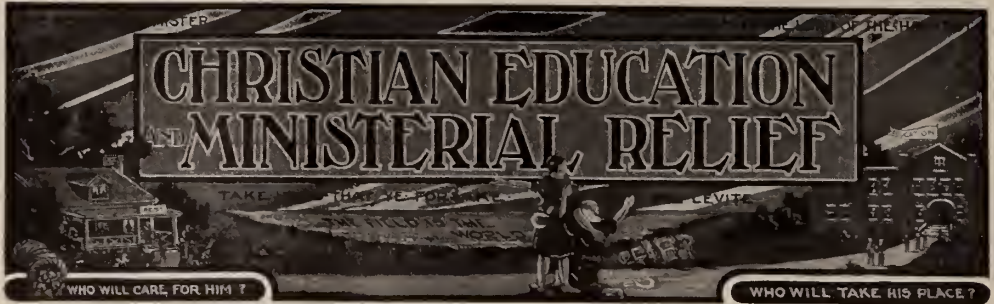
The stranger started out of Mr. Magill's office, and suddenly turning, drew out another crisp banknote and said: "Send this to grandmother, too, with the compliments of one to whom her thimble has meant a blessing." And with that he departed as suddenly as he had come.

Can you imagine grandmother's sensations upon seeing her thimble come back into her hands, with the account of all that it had accomplished? And is it not a matter of additional interest that the "youngest granddaughter" is the wife of a home missionary in one of the Western States?

Yes, truth is stranger than fiction. But if you and I will consent to be the "characters," and yield ourselves and our possessions to the great Story Maker, he will work out some wonderful "experiences" with us, which will take their shining place as among the "Narratives of the Kingdom" on the pages of the Lamb's book of life.

Thimble, thimble, who's got the thimble?
Rise, rise and show your bright eyes;
Rise, thimble, and go to work.





Address All Communications Relating to
this Department to
Rev. HENRY H. SWEETS, D. D., SECRETARY,
122 FOURTH AVENUE, LOUISVILLE, Ky.

Make All Remittances to
MR. JOHN STITES, TREASURER,
FIFTH AND MARKET STREETS, LOUISVILLE, Ky

FOR THOSE WHO STAY.

By MILDRED WELCH.

IT was Bismarck, himself, who said that in war it was the "imponderables" that counted for victory or defeat; those great spiritual realities that cannot be weighed in the scales with money power, man power or sea power.

Because of this, there is in this war a high service those of us who stay may render those who go.

The war will first be won, not on the long western line in France, but in those still spaces of the spirit where the reserves of victory will be recruited by humble and contrite hearts. Not by might nor by power but by my Spirit saith the Lord of Hosts.

No enemy airplane will see this army, silent, invisible, mustering in; no poison gas can overcome, or shock troops break through it, while in its invincible ranks the weakest of us may find his place.

Therefore, the king of Syria sent thither horses and chariots and a great host and they came by night and compassed the city about. And when the servant of the man of God was risen early and gone forth behold a host compassed the city both with horses and chariots. And his servant said unto him: "Alas, my master! How shall we do?" And he answered: "Fear not, for they that be with us are more than they that be with them." And Elisha prayed and said: "Lord, I pray thee, open his eyes that he may see." And the Lord opened the eyes of the young man and he saw: and behold the mountain was full of horses and chariots of fire round about Elisha.

O you who, somewhere today, are wishing you could fight, will you *pray*? For, if we do now but consecrate our hearts to serve, to suffer and to pray, the eyes of our young men will God open too. Not only open their eyes, but so strengthen them in

spirit to fight the evil within, the evil without, that each man standing in the battle line on earth and sea and sky, will count as ten "because his heart is pure."

When the bugle blows and the starry flag floats over the sodden fields of France, they will look back home across the sea where prayers of fathers, mothers, wives, sisters, children, sweethearts, friends, through the sunshine and the rain, arise to God.

Where the western plains, all flower-flecked, roll to the mountains and the sunset; where lilies and roses breathe their scent on southern breezes, where the eastern tides sweep in and the surge thunders on the shore; where the winds blow fresh through northern forest aisles, they will see this army mustering in. And when at night they look up where the quiet stars shine above the hell of the trenches, they will know they are shining too on little kneeling, white-robed children and thousands of heads low-bowed in loving prayer for them.

Somewhere, a mother washing dishes in her kitchen. Somewhere, women working bits of gardens, knitting tender thoughts into the socks. Somewhere, a farmer turning up long furrows to the sun. Somewhere, a father sitting a silent moment at his desk. Somewhere, a girl, bent over a man's old job, a child, come in from play—everywhere they pray and fight.

So shall we of every race, of every clime, of every creed, one in this, bind our men "by gold chains about the feet of God."

And when his hour comes to cross that narrow strip of Satan's land, with heart made pure and eyes made clear, each lad will turn to see that One like unto the Son of God, is by his side and goes with him to victory.

ADDRESS OF ELDER ANDREW STEVENSON, OF CHICAGO, ILL.

I HAVE found out I have been a pretty poor sort of a layman, a pretty unappreciative fellow, for all I have said I am through the teaching of my pastors. Why, do you know in our church last year we gave fifteen cents per capita and we were clear above the average, because the average is something like nine cents. I gave fifteen cents last year or about three cents apiece to the five pastors who have helped me through all the years of my life. At least that is the average amount contributed by the communicants in our congregation.

Then I found some more things. I found that the average congregation, in about one-half of the churches in the United States in the Presbyterian Church, has about fifty members, and, of course, it can't pay an adequate salary. I found that the average minister in the Presbyterian Church dies before he is thirty-three years of age, and that really made a profound impression upon me. The average minister dies before he is thirty-three! What becomes of his wife?

Now we have something like twelve hundred ministers, infirm, feeble, too old for active service, widows and orphans, women missionaries on the roll of the Board of Relief, and the number is increasing rapidly, and it just touched my heart.

Now, I have figured out a few years ago in Chicago we had every year taken away from us twenty-five Presbyterians who each left one hundred thousand dollars or more to charity of some sort. I have figured today on the same proportion in Brooklyn, Philadelphia, Pittsburgh, Detroit, St. Paul and Los Angeles. In Chicago we have had two hundred persons die in the Presbyterian Church who each left one hundred thousand dollars which generally goes to some home for the incurables, for some hospital for tuberculosis that has nothing to do with the Christian Church. It will go to all sorts of philanthropies except to the Boards of the Church.

We started out a few years ago to get hold of some of these people to give them the privilege of putting in their wills a gift of about a thousand to five thousand for some Presbyterian church, and there have been already some rich blessings following that little effort.

If you want your four million more with the two you have to get six million. Supposing that two hundred Presbyterians die from May nineteenth to May nineteenth next year, were each to leave five thousand dollars, there is a million dollars a year, in four years you would have your four million at that rate. That is easy. I'll tell you. That can be done. Don't laugh. That is an absolutely logical line of reasoning. If one Presbyterians would get three or four laymen, whose names come to me, behind that movement, we could get a whole fortune.

I plead now for a practical donation in the interest of ministerial relief of the splendid men who are sacrificing for our Church. I will give you a concrete illustration. We had one man there, Mr. _____, he was the head of the largest wholesale grocery concern. A man who attended Dr. Shaw's church, but not a professing Christian man, very hard to get at. There was one dear old man interested in the American Sunday-school Union and he made the effort and the man didn't like it, but Dr. Ensign kept after this man and kept after him, and finally, do you know, when he died he left the American Sunday-school Union five hundred thousand, and Presbyterian Hospital five hundred thousand dollars.

Now, he had no wife, had no children, didn't have anybody to leave it to, and we had this last year something like thirty Presbyterians leave fortunes and didn't mention the Presbyterian Church at all. Now, my dear friends, it is simply lack of information, lack of personal touch that comes to people because they do not know of their privilege of giving.

Now, I say to you, a campaign of education would do a tremendous amount for this work. Here is one practical thing we can do. There are about four hundred laymen in this assembly. I figured out that the average size church represented by these laymen is two hundred and fifty members. There are a hundred thousand members we will touch. Now this will just bring in about a hundred thousand dollars and that will help while we are carrying on this propaganda of education among the people that are going to die. This may seem silly.

“JUST LIKE ME.”

THE *Church and Home*,” published the following rhyming interrogation which might well be printed in golden letters and hung up in every home:

“What kind of a church would our church be,
If every member were just like me?”

These lines rhyme well, surely. They jingle like bells. Repeat them; sing them; whistle them. Every one “just like me.” Such a church ought to please me. Would it please the Master? Would it be like “a city set on a hill that cannot be hid?” What sort of congregation would we have on Sundays and at other times? Every member “just like me.” How about the Sunday school? And the treasurer of the parish—how much money would he have? “Just like me.” What would the Hebrews and the infidels and the heretics say of such a church? How soon would God’s will be done on earth as it is done in heaven? Let us say it and sing it again, and each one answer for himself:

“What kind of a church would our church be,
If every member were just like me?”

The constant request comes to the Board of Relief from Presbyteries throughout the whole Church at home and abroad for larger appropriations to be made to the ministers and families under their care, and they wonder why the Board does not readily and promptly grant the amounts recommended. Let us explain.

Last year only five Synods gave more to the Board of Relief than the Presbyteries in those Synods drew out of its treasury for the support of the families they had recommended for aid, and the churches in nineteen Synods gave less than five cents a member.

Will not several hundred thousand members of the Church consider the poor provision made for the support of our worn-out ministers and then seriously ponder the question:

“What kind of a church would our church be,
If every member gave just like me?”

—*The Assembly Herald*

OUR CANDIDATES FOR THE MINISTRY.

By HENRY H. SWEETS, *Secretary*.

THE Presbyterian Church in the United States, together with all the Evangelical churches in America, is now facing a serious situation with regard to its candidates for the ministry.

For several years past the reports secured from the Presbyteries during the month of March each year, by the Executive Committee of Education, Louisville, Ky., have shown close to five hundred candidates in the whole Assembly. This year we can report only four hundred and sixty candidates, with fourteen girls who are in General Assembly’s Training School, and in other special schools, preparing for mission fields at home and abroad.

We have in our theological seminaries one hundred and fifty-one candidates for the ministry. Of these sixty-six will graduate in May, forty-five are in the second year of the course, and forty are in the first year class. We have in our colleges eighty-seven candidates. Of these twenty-six are seniors, twenty-four juniors, twenty-seven sophomores, and eleven freshmen. Nine of the candidates are in academies

and three are studying privately. We have not yet located thirty-nine of the candidates.

Twenty-six candidates are teaching school; thirty-nine are at work in other lines; nine have been forced to discontinue their studies on account of ill health.

Seventy-three of our candidates have enlisted or have been drafted into the United States army; sixteen into the United States navy, and eight are in Y. M. C. A. work, connected with the army and navy. Numbers of the students who are now in college are expecting to be drafted, and some are thinking still of volunteering.

Scores of our pastors are now absent in the cantonments, on the battleships and at the front as Y. M. C. A. workers and as chaplains in the army and navy. Many others have volunteered for such positions, and will doubtless soon enter the service. A careful investigation which we made a few weeks ago revealed that we have at this time more than five hundred and forty-eight vacant churches, and that we needed immediately, more than two hundred and thirty-seven active pastors.

In view of the tremendous problems that the Church is facing now, both at home and abroad, and of the still more serious problems that will doubtless follow the conclusion of the war, we call the earnest and prayerful attention of pastors, sessions,

parents, teachers and all of our people to this serious situation, and to request that they all continue to pray "the Lord of the harvest, that He will send forth laborers into His harvest."



Your Share

He does not know of Jesus.

He lives apart. His home
is 'mongst untrodden places

Where strangers rarely roam.

His clothes are poor, his ideals dim,

He cannot read, and life to him

is just an ignorant blotted page

His fathers live from age to age.

Who is this child you're asking.

And what is he to me?

How can I help to teach him,

Have I the remedy?

I'm far away. That's true, I know,

But there are men who long to go;

Your gifts and prayers will pave
the way.

The time is now; the date, to-day.

Lea.



Missionaries of the Presbyterian Church, U. S.

AFRICA-CONGO MISSION AFRICA.

Buriape, 1915.

Rev. and Mrs. H. M. Washburn
Rev. and Mrs. R. F. Cleveland
Rev. and Mrs. C. T. Wharton

Luebo, 1891.

Rev. and Mrs. Motte Martin
Dr. and Mrs. L. J. Coppedge
*Miss Maria Fearing (c)
Rev. and Mrs. C. L. Crane
Mr. T. J. Arnold, Jr.
Miss Elda M. Fair
Rev. and Mrs. T. C. Vinson
*Rev. S. H. Wilds
Dr. and Mrs. T. Th. Stixrud
Rev. and Mrs. A. C. McKinnon
†Mr. and Mrs. T. Daumery
Rev. and Mrs. J. W. Allen
Mr. B. M. Schlotter
Rev. and Mrs. W. F. McElroy
Mr. and Mrs. C. R. Stegall
Miss Mary E. Kirkland
Rev. and Mrs. J. H. Longenecker
Mrs. S. N. Edhegard
†Rev. S. N. Edhegard

Ibanche, 1897.

Rev. and Mrs. A. L. Edmiston

Mutoto, 1912.

Rev. and Mrs. Geo. T. McKee
*Rev. A. A. Rochester (c)
Rev. and Mrs. Plumer Smith
Dr. and Mrs. Robt. R. King

Lusambo, 1913.

*Rev. and Mrs. J. McC. Sieg
Rev. and Mrs. R. D. Bedinger
Dr. and Mrs. E. R. Kellersberger
Mr. W. L. Hillhouse

E. BRAZIL MISSION.

Lavras, 1893.

Rev. and Mrs. S. R. Gammon
Miss Charlotte Kemper
*Rev. H. S. Allyn, M. D.
*Mrs. H. S. Allyn
Mr. and Mrs. C. C. Knight
Mr. and Mrs. B. H. Hunnicut
*Mr. and Mrs. F. F. Baker
†Rev. A. S. Maxwell
Miss Genevieve Marchant

Piumby, 1896.

Mrs. Kate B. Cowan

Bom Successo.

Miss Ruth See
Mrs. D. G. Armstrong

Sao Sebastiao do Paraiso, 1917.

Rev. and Mrs. R. D. Daffin

W. BRAZIL MISSION.

Ytu, 1909.

Rev. and Mrs. Jas. P. Smith

Braganca, 1907.

Rev. and Mrs. Gaston Boyle

Campinas, 1869.

Rev. and Mrs. J. R. Smith

Itapetininga, 1912.

Descalvado, 1908.

Rev. and Mrs. Alva Hardie

N. BRAZIL MISSION

Garanhuns, 1895.

Rev. and Mrs. G. E. Henderlite
Rev. and Mrs. W. M. Thompson
Miss Eliza M. Reed

Pernambuco, 1873.

Miss Margaret Douglas
Miss Edmonia R. Martin
Miss Leora James (Natal)
Miss R. Caroline Kilgore

Parahyba, 1917.

Rev. and Mrs. W. C. Porter

Canhotinho.

Dr. G. W. Butler
Mrs. G. W. Butler

MID CHINA MISSION [74]

Tanghiang, 1904.

Hangchow, 1867.

Mrs. J. L. Stuart, Sr.
Miss E. B. French
*Miss Emma Boardman
Rev. and Mrs. Warren H. Stuart
Miss Annie R. V. Wilson
Rev. and Mrs. R. J. McMullen
Mr. and Mrs. J. M. Wilson
Miss Rebecca E. Wilson
Rev. G. W. Painter, Pulaski, Va
Rev. and Mrs. J. M. Blain
Miss Nettie McMullen
Miss Sophie P. Graham
Miss Frances Stribling

Shanghai.

Rev. and Mrs. S. I. Woodbridge
Rev. and Mrs. C. N. Caldwell

Kashing, 1895.

Rev. and Mrs. W. H. Hudson
*Dr. and Mrs. W. H. Venable
Miss Elizabeth Talbot
*Rev. and Mrs. Lowry Davis
*Miss Irene Hawkins
Miss Elizabeth Corriher
Miss Florence Nickles
*Miss Mildred Watkins
*Miss Sade A. Nisbet
Mr. S. C. Farrow
Dr. and Mrs. F. R. Crawford
Rev. and Mrs. M. A. Hopkins
Rev. and Mrs. J. Y. McGinnie
Miss R. Elinore Lynch
Miss Kittie McMullen

Kiangyin, 1895.

Rev. and Mrs. L. I. Moffett
Rev. Laoy L. Little
Dr. and Mrs. Geo. C. Worth
*Mr. and Mrs. Andrew Allison
Miss Rida Jourlman
Mrs. Anna McG. Sykes
Miss Ida M. Albaugh
Miss Carrie L. Moffett
Miss Venie J. Lee, M. D.
Miss Anna M. Sykes

Nanking.

Rev. and Mrs. J. L. Stuart
Dr. and Mrs. A. C. Hutcheson
Dr. and Mrs. R. T. Shields (Tsian-anfu)
Rev. and Mrs. P. F. Price

Soochow, 1872.

*Dr. and Mrs. J. R. Wilkinson
Miss Addie M. Sloan
Miss Gertrude Sloan
Mrs. M. P. McCormick
Rev. and Mrs. P. C. DuBose
*Mrs. R. A. Haden
Miss Irene McCain
Dr. and Mrs. M. P. Young
Mrs. Nancy Smith Farmer
Rev. Henry L. Reeves
Miss Lois Young
*Rev. and Mrs. H. Maxey Smith

N. KIANGSU MISSION ! [77]

Chinklang, 1883.

Rev. and Mrs. A. Sydenstricker
Rev. and Mrs. J. W. Paxton
Rev. and Mrs. D. W. Richardson
Rev. and Mrs. J. C. Crenshaw

Taichow, 1908.

Rev. T. L. Harnsberger
Dr. and Mrs. Robt. B. Price
Rev. Chas. Ghiselin, Jr.

Hsuchoufu, 1897.

Mrs. Mark B. Grier, M. D.
Dr. and Mrs. A. A. McFadyen
Rev. and Mrs. Geo. P. Stevens
*Rev. and Mrs. F. A. Brown
Rev. and Mrs. O. V. Armstrong
Rev. Lewis H. Lancaster
Miss Eliza A. Neville

Hwaianfu, 1904.

Rev. and Mrs. H. M. Woods
Miss Josephine Woods
Rev. and Mrs. O. F. Yates
Miss Lillian C. Wells
Miss Lily Woods
Rev. and Mrs. Jas. N. Montgomery

Yencheng, 1909.

Rev. and Mrs. H. W. White
*Rev. and Mrs. C. F. Hancock
Dr. and Mrs. J. W. Hewett
Rev. and Mrs. C. H. Smith

Sutsien, 1893.

*Dr. and Mrs. J. W. Bradley
Rev. B. C. Patterson
Mrs. B. C. Patterson, M. D.
Rev. and Mrs. W. C. McLaughlin
Rev. and Mrs. W. F. Junkin
Mr. H. W. McCutchan
Miss Mada McCutchan
Miss M. M. Johnston
Miss B. McRobert
Miss Carrie Knox Williams

Tsing-kiang-pu, 1897.

Rev. and Mrs. J. R. Graham, Jr
*Dr. and Mrs. James B. Woods
Rev. and Mrs. A. A. Talbot
Miss Jessie D. Hall
Miss Sallie M. Lacy
*Miss Nellie Sprunt
Miss Agnes Woods
Dr. and Mrs. L. Nelson Bell
Rev. and Mrs. H. Kerr Taylor

Tonghai, 1908.

Rev. and Mrs. J. W. Vinson
L. S. Morgan, M. D.
Mrs. L. S. Morgan, M. D.
Rev. and Mrs. Thos. B. Grafton
Rev. and Mrs. A. D. Rice

CUBA MISSION

Cardenas, 1899.

Miss M. E. Craig
Rev. and Mrs. R. L. Wharton
Miss Margaret M. Davis

Calbarien, 1891.

Miss Mary I. Alexander
*Miss Janie Evans Patterson
*Rev. H. B. Somellian

Placetras, 1909.

None.

Camajuani, 1910.

Miss Edith McC. Houston
†Rev. and Mrs. Ezequiel D. Torres
Rev. and Mrs. J. T. Hall

Sagua, 1914.

*Rev. and Mrs. Juan Orts y Gonsales
Rev. and Mrs. J. O. Shelby

JAPAN MISSION [42]

Kobe, 1890.

Rev. and Mrs. S. P. Fulton
Rev. and Mrs. H. W. Myers
Rev. and Mrs. W. McC. Buchanan

Kochi, 1885.

Rev. and Mrs. W. B. McIlwaine
Rev. and Mrs. H. H. Munroe
*Miss Estelle Lumpkin
Miss Annie H. Dowd

Nagoya, 1867.

*Miss Leila G. Kirtland
Rev. and Mrs. R. E. McAlpine
Rev. and Mrs. L. C. McC. Smythe

Gifu.

Rev. and Mrs. W. C. Buchanan
Miss Elizabeth O. Buchanan

Susaki, 1898.
Rev. and Mrs. J. W. Moore
Rev. and Mrs. J. H. Brady
Takamatsu, 1898.
Rev. and Mrs. S. M. Erickson
Miss M. J. Atkinson
Rev. and Mrs. A. P. Hassell
Marugame, 1917.
Rev. and Mrs. J. W. Hassell
Tokushima, 1889.
Rev. and Mrs. C. A. Logan
*Miss Lillian W. Curd
Rev. and Mrs. H. C. Ostrom
Toyohashi, 1902.
Rev. and Mrs. C. K. Cummings
Okazaki, 1912.
Miss Florence Patton
Miss Annie V. Patton
Rev. and Mrs. C. Darby Fulton

CHOSEN MISSION

6]

Chunju, 1896.
Rev. and Mrs. L. B. Tate
Miss Mattie S. Tate
Rev. and Mrs. L. O. McCutchen
Rev. and Mrs. W. M. Clark
Rev. and Mrs. W. D. Reynolds
*Miss Susanna A. Colton
Rev. S. D. Winn
Miss Emily Winn
*Miss E. E. Kestler
*Miss Lillian Austin
Mr. and Mrs. F. M. Eversole
Dr. and Mrs. M. O. Robertson
Miss Sadie Buckland
Kunsan, 1896.
Rev. and Mrs. Wm. F. Bull
Miss Julia Dysart

*Dr. and Mrs. J. B. Patterson
Rev. John McEachern
Mr. Wm. A. Linton
Miss Elsie J. Shepping
Miss Lavalette Dupuy
Rev. and *Mrs. W. B. Harrison
*Miss Lillie O. Lathrop
Rev. D. Jas. Cumming

Kwangju, 1898.

Rev. and Mrs. Eugene Bell
Rev. S. K. Dodson
Miss Mary Dodson
Mrs. C. C. Owen
*Rev. and Mrs. P. B. Hill
Miss Ella Graham
Dr. and Mrs. R. M. Wilson
*Miss Anna McQueen
Rev. and Mrs. J. V. N. Talmage
Rev. and Mrs. Robert Knox
Mr. and Mrs. M. L. Swinehart
Miss Esther B. Matthews

Mokpo, 1898.

Rev. and Mrs. H. D. McCallie
*Miss Julia Martin
Rev. and Mrs. J. S. Nisbet
Miss Ada McMurphy
Dr. and Mrs. R. S. Leadingham
Rev. and Mrs. L. T. Newland
Mr. and Mrs. Wm. P. Parker
Rev. and Mrs. P. S. Crane

Soonchun, 1913.

Rev. and Mrs. J. F. Preston
Rev. and Mrs. R. T. Coit
Miss Meta L. Biggar
Miss Anna L. Greer
*Dr. and Mrs. H. L. Timmons
Rev. and Mrs. J. C. Crane
Dr. and Mrs. J. McL. Rogers

MEXICO MISSION

(11)

Linares, 1887.
Rev. and Mrs. H. L. Ross
Matamoros, 1874.
Miss Alice J. McClelland
San Angel, D. F. Mexico
San Benito, Texas.
Miss Anne E. Dysart
Brownsville, Texas.
Rev. and Mrs. W. A. Ross
Montemorelos, 1884
Mr. and Mrs. R. C. Morrow
C. Victoria, 1880.
Miss E. V. Lee

RETIRED LIST

Cuba
Miss Janet H. Houston
Japan
Miss C. E. Stirling
Korea
Dr. W. H. Forsythe
Miss Jean Forsythe
Missions, 10.
Occupied Stations, 53
Missionaries, 374
Associate Workers, 11

*On furlough, or in United States
Dates opposite names of stations in-
dicate year stations were opened.
†Associate workers.
For postoffice address, etc., see page
below.

Stations, Postoffice Addresses

AFRICA—For Bulape, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via Antwerp, care A. P. C. Mission, par Kinshasa. For Lusambo—Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission, par Kinshasa.

E. BRAZIL—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Sucesso, Estado de Minas Geraes, Brazil. For Piumhy—"Piumhy, Estado de Minas Geraes, Brazil." For Sao Sebastiao de Paraiso—"Sao Sebastiao de Paraiso, Estado de Minas Geraes, Brazil."

W. BRAZIL—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." Itapetininga, Estado de Sao Paulo, Brazil. For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

N. BRAZIL—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

CHINA—Mid-China Mission—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." North Kiangsu Mission—For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsuehou-fu—"Care Southern Presbyterian Mission, Hsuehou-fu, Ku, China." For Hwaianfu—"Care Southern Presbyterian Mission, Hwaianfu—via Chinkiang, China." For Sutsien—"Care Southern Presbyterian Mission, Sutsien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Tonghai—"Care Southern Presbyterian Mission, Tonghai, via Chinkiang, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

CUBA—For Cardenas—"Cardenas, Cuba." For Caibarien—"Carbarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba." For Sagua—"la Grande, Cuba."

JAPAN—For Kobe—"Kobe, Setsu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan." Okzaki—"Okazaki, Mikawa Province, Japan."

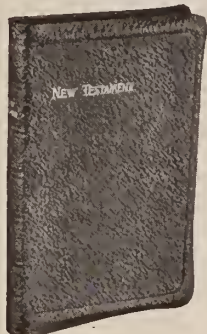
CHOSEN—For Chunju—"Chunju, Chosen, Asia." For Kunsan—"Kunsan, Chosen, Asia." For Kwangju—"Kwangju, Chosen, Asia." For Mokpo—"Mokpo, Chosen, Asia." For Seoul—"Seoul, Chosen, Asia." For Soonchun—"Soonchun, Chosen, Asia."

MEXICO MISSION—For Linares—"Linares, Neuvo, Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico."

SOLDIERS' AND SAILORS' TESTAMENTS

POCKET TESTAMENT LEAGUE EDITIONS

Specially bound in fine leather, light in weight, unusually large bold-face type. Containing 17 colored illustrations; two hymns, with words and music; pledge and decision cards. Suggestions for members and the "Way of Salvation." Every Man in the Army and Navy should have one of these Testaments. Work endorsed by President Wilson, Secretary Daniels, Secretary Lansing, and leading Army and Navy officers.



No. 3B

THE KING JAMES VERSION No. 5N

Price, \$1.50, postpaid. Size 2½x4 inches; ½ inch thick. Pigskin, limp, overlapping cover, round corners, gilt edges. Brown only.

THE KING JAMES VERSION No. 3B

Price, 90 cents, postpaid. Size, 2½x4 inches; ½ inch thick. Black flexible leather binding only. Divinity circuit, round corners, red under gilt edges.

THE KING JAMES VERSION No. 1K (Khaki)

Price, 40 cents each, postpaid. Size, 2½x3¾ inches; ½ inch thick. Bound in brown khaki cloth, round corners, brown burnished edges.

THE KING JAMES VERSION No. 2C (Green)

Price 40 cents, postpaid. Size, 2½x3¾ inches; ½ inch thick. Bound in green imitation leather, round corners, green burnished edges.

GOSPEL OF ST. JOHN

Size, 2¾x4¾ inches. Bound in red cloth. Containing hymns, pledge and decision cards, with verses which prove especially helpful in winning the unsaved to Christ, marked with red and black lines. Stories by Dr. J. Wilbur Chapman, Charles M. Alexander and George T. B. Davis.

No. A. 6 cents each or \$5.00 a 100, postpaid.

No. B. Containing eight illustrations. 10 cents each or \$8.00 a 100, postpaid.

Leaflets explaining the work of the Pocket Testament League free on request.

ORDER FROM

PRESBYTERIAN COMMITTEE OF PUBLICATION

Richmond, Va.

Texarkana, Ark.-Texas

Interesting Missionary Stories for Young People

"The White Queen of Okoyong"

A True Story of Adventure, Heroism and Faith.

THE LIFE STORY OF MARY SLESSOR FOR YOUNG PEOPLE

By W. P. LIVINGSTONE

The Life-story of "Mary Slessor of Calabar," known in Africa as the "Great White Ma," forms one of the most amazing narratives in history. Writing in a clear, simple style, Mr. Livingstone describes Mary Slessor's youth in the slums of Dundee, her journey to the dangerous West Coast, her almost incredible adventures and hardships in the African jungles, the miracles of regeneration she worked among the black savages, and the honors accorded her by the British Government.

Price \$1.00, Net.

"Junior Mission Stories"

By MARGARET T. APPLGARTH

For a long time past there has been an urgent need for a missionary story book for use in the Junior Grade and in the home. In this volume this need is fully supplied. The stories were prepared in the thought that their weekly use in the junior classes would begin in January, but the material is in no sense chronological, and any story may be used whenever it seems appropriate, although for class use it will be found advantageous to use the stories in the order in which they are presented. This book should prove of great value in homes where there are young children with their constant demand "Tell me a story."

Price \$1.00, Net.

ORDER FROM

PRESBYTERIAN COMMITTEE OF PUBLICATION

Richmond, Va.

Texarkana, Ark.-Texas

